

OBEDIENCE TRAINING

By
B. A. Hunter



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*“Behold, to obey is better than sacrifice, and to hearken
than the fat of rams.” — (1 Samuel 15:22)*

*“If ye be willing and obedient, ye shall eat the good of the land.”
(Isaiah 1:19)*

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Table of Contents

Warning	Preface
Chapter 1 — The How-To Book	1
Chapter 2 — Dogma	13
Chapter 3 — Early Training	22
Chapter 4 — Introduction to Obedience Training	30
Chapter 5 — Novice Obedience. The Commands	41
Chapter 6 — Come	50
Chapter 7 — Heel	57
Chapter 8 — Stay	63
Chapter 9 — Sit	70
Chapter 10 — Automatic Sit	79
Chapter 11 — Sit-Stay	86
Chapter 12 — Down	93
Chapter 13 — Down-Stay	102
Chapter 14 — Stand for Exam	114
Chapter 15 — Finish	120
Chapter 16 — Polish. New Commands	128
Chapter 17 — Tutoring. The Light Line	138
Chapter 18 — The Show	145
Chapter 19 — Judging	154
Chapter 20 — Winning	162
Chapter 21 — The Prize	168
Chapter 22 — Recall	173
Chapter 23 — Old Dogs/New Tricks	180

Warning

Please do not assume that this book will teach you how to train your dog. It will not. If you want a good training text on dog obedience, I recommend **THE KOEHLER METHOD OF GUARD DOG TRAINING**, by William Koehler. Koehler's book is not only a handbook for the instruction of guard dogs, but provides a wealth of information on every aspect of dog training.

This book, however, is a guidebook for training people in accordance with God's textbook, the Bible. The title is quite accurate, although at first it may appear to be a misnomer. The table of contents likewise indicates the correlation of canine obedience patterns with those of humans. Does this seem strange to you? It may be an unconventional treatment of the topic, but it is logically sound.

The theme of this book is: "Take up the Bible and follow Me, for My Word is easy and My instructions are clear."

The objective of this book is to demonstrate the fallacy of the notion that the Bible is difficult to understand by drawing a parallel between the simplicity of correct canine obedience training and God's technique for teaching and disciplining His people. The similarity of the two methods is striking.

The extraordinary resemblance of **CORRECT** dog training to God's methods of training His people occurred to me a few years ago while training a pup. Later, I decided to write an analogous article on the subject. Due to the immense scope of the topic, the article grew into a book.

All references shown must be considered an integral part of this book which would be woefully incomplete without them. Each reference should be reviewed to confirm both the accuracy and context. Failure to personally review God's Word will result in an inadequate understanding of the subject.

May God bless the eyes of your understanding.

Chapter 1

The How-To-Book

Man goes to and fro, seeking knowledge. Book sales have never been greater. Book sales for 1986 amounted to \$9,121,000,000!! This figure is up 6% over 1983 sales, and up 25% over 1982 sales, and 91% over 1981 sales! Interestingly, an immense number of these books are "how-to" books which have increased to satisfy man's insatiable thirst for knowledge.

The best of the "How-To" books details how to: achieve greater happiness, be successful, be healthy, become more attractive, how to choose friends and influence people, develop social relationships, have a happy marriage, acquire riches, long life and recognition, and how to become important. It also explains diet, recipes, architecture (with detailed blueprints), history, soap-making, agriculture, jurisprudence, child-raising, prophecy, economics, medicine, politics, war and armaments, law, fashion, philosophy, geography, and survival. And, although this book contains a diversity of science, mystery, math, astronomy, romance, mechanics, poetry, drama, and spy and counterspy, it does not contain one word of fiction.

There is such a wealth of knowledge contained in this book of approximately 1,430 pages that the above merely touches the surface of topics. The Author of this fabulous book says He has much more material to be made available at a future date which is not contained in the current book². Those who have read this volume eagerly anticipate the revelations yet to come.

This book has sold more copies than any other, but oddly enough many buyers often fail to read all of it. You probably have a copy. It is THE HOLY BIBLE.

As with other books, many readers jump eagerly to the conclusion to discover how it ends. There, in the grand finale of Revela-

tion, are listed the divine trophy awards, which all are anxious to receive, yet few seem to take the time to learn how to achieve these rewards. This is much like a foolish desire to be an Olympic champion without the necessary training. Are champions born or made? A champion may be given superior muscle structure, but what would happen to the muscle without exercise? Or, if one already a champion were to cease training or lower his goals, can he realistically hope to remain a champion? Of course not.

Training for championship involves not only exercise, but also the proper diet and equipment. In addition, the candidate will appoint someone to watch the competition in order to know what odds he must overcome. He will also ask friends to evaluate his performance objectively to measure his progress.

To win the prize at the end of the race, he must run, for no prizes are awarded to non-participants. If he has not trained and exercised correctly, he cannot run effectively, because he will lack the strength and endurance derived from proper training. Incorrect training, such as developing arm muscle for lifting, will be of little use to a runner. He must therefore take care in selecting a trainer to assure himself the trainer is both competent and loyal. To select an incapable opportunist who sees only the dollar potential as his trainer would be unwise. An expert boxing trainer may well teach how to avoid an opponent expertly, but such exercise would be futile in coming to grips with a wrestler.

The Christian is in much the same position as the candidate for the Olympics. He seeks the much greater prize of eternal life and has need of knowledge to acquire it. Like the Olympic contestant, he seeks a good instructor and generally goes to the church, expecting to find one in the preacher. The question is: How does he successfully choose the church or preacher to train him for such an important work when there are so many presented for his consideration?

The most obvious method of evaluating options is to rely on one of our God-given senses to determine the right direction to take. And, since most people value their eyesight above their other senses, they rely more heavily on the evidence presented by sight to point the way.

What results can be expected if we follow the evidence presented by our eyes?

Visible Evidence

First, the eye will be caught according to the degree of visibility of the church. Plainly, a large church will be more conspicuous than a small one. This is true whether the size be measured by the physical structure, the number of the congregation (attending in person or by video or radio), its wealth, its influence, its popularity of doctrine, or by signs manifested or claimed. The very bulk of the vision of all or any of these marks will be accepted by many (as is proved by large congregations) as expert witness of its credibility.

Is this an accurate assessment? Let us evaluate each part.

1. *Physical Size of a Church Structure:* The building in which the congregation meets is not the church, contrary to modern usage of the term “church.” The church is defined by Webster as “a building” only because dictionary meanings reflect, rather than establish, common usage. The word “church” appears only in the original Greek of the New Testament, where the word is “ekklesia” which means “called out” or “the called out ones.” It should be noted here that “many are called, but few are chosen³.” Has God chosen the grand church buildings?

He says, “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are⁴.” So, we see that God has not chosen the mighty as His representatives, but instead He has elected those “which are despised.”

2. *Size of the Congregation, Counted By Those In Attendance and/or Those Attending via Electronic Media:* In evaluating this criteria, we must look to the Scriptures for instruction, since they provide us with concrete examples⁵, and “...all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come⁶.”

The most outstanding example which we should follow is, of course, Christ. Page after page, chapter after chapter, and book

after book, documents that He did not join with the big established denominations of that time, which were the Pharisees and Sadducees. In fact, He most particularly denounced the ruling Pharisees with their scribes (lawyers and writers) who deliberately misguided the people⁷ to prevent their entrance into His kingdom⁸.

Jesus commanded His disciples to avoid the teaching of those large religious orders⁹ which appeared to be righteous¹⁰, but were actually in opposition to the Word of God. What would Christ say of the denominations of today concerning their doctrines? In view of the many examples given, is it likely He would testify on behalf of those denominations most cherished by man?

Christ's frequent choice of a small number of people to do His will is illustrated over and over again. The best known example in the New Testament is His selection of only twelve apostles for intensive instruction. The much longer time period covered by the Old Testament contains numerous instances of His choice of a small group to carry out His will.

An outstanding demonstration is found in the familiar story of Gideon in which a mere 300 men were chosen to defeat the host of Midian¹¹. The prayer of just two men (Isaiah and Hezekiah) brought the overnight destruction of 185,000 Assyrians¹². So, we see that numerical strength is not an attribute given us to emulate, but, rather, to avoid.

3. *Wealth of the Church*: There are those who condemn wealth as "unchristian" because of the Scripture which says, "it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God¹³." Observe, however, that although riches present difficulties, they do not prohibit entrance to His kingdom. It is not the money, but "the love of money¹⁴" which is the root of all evil. Those whose hearts are set first and foremost on seeking His kingdom are given¹⁵ added blessings, as witness the wealth of Job¹⁶, Abraham¹⁷, Joseph¹⁸, Solomon¹⁹, and other patriarchs. The trouble with affluence is not in the riches themselves, but in the likelihood that man will come to love and rely on them rather than trusting in God, as so often happens²⁰.

The Scriptures nowhere refer to a wealthy church as being exemplary. Rather, we are told that the Laodiceans (the church typi-

fying our time) were rich in material things ²¹, but spiritually wretched, although it imagined itself to be great. It is the rich church of the final days which is “miserable, and poor, and blind, and naked” which God condemns as lukewarm. Knowing the times and the seasons, dare we consider becoming a part of a wealthy church?

4. *Influence*: To have influence is to exercise power, authority, or dominion over others. A desirable church will influence its members for good, however, we see that churches which exercise influence on behalf of evil men show themselves to be friendly to the world, and are not God’s church, for “friendship of the world is enmity with God²².”

We are plainly told that our warfare is against “principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places²³.” Any church which *by silence* condones unchristian practices such as abortion, unpunished criminals (murderers, thieves, rapists, etc.) and gives aid or comfort to God’s enemies is not Christian.

5. *Popularity of Doctrine*: As God’s sheep people, we are drawn by a strong herd instinct toward the popular fashion of the day, but, “the fashion of this world passeth away²⁴.” That which is popular may be said to be “the course of this world” which is “according to the prince of the power of the air, the spirit that now worketh in the children of disobedience²⁵.” Therefore, we are instructed “be not conformed to this world” but “prove what is that good, and acceptable, and perfect will of God²⁶” rather than accept the face value of popular doctrines.

6. *Signs*: Many of today’s churches advertise their signs as proof of their Christianity. Which of these signs are genuine only God and His witnesses know for certain, for since their doctrines differ, they *cannot* all be His. However, God did not say we would know true Christians by their signs. Jesus said, “By their *fruits* ye shall know them²⁷.” Further, He said, “An evil and adulterous generation seeketh after a sign²⁸,” and He refused to give them a sign²⁹ other than the sign of Jonah³⁰ (i.e. His death and resurrection).

Such a clear denunciation of seeking signs as omens of His approval should require no further elaboration. It is especially noteworthy that Satan uses signs³¹ and “great wonders³²”, as do

the false prophets³³ to deceive God's people. Therefore, signs are of no more value in choosing a church than is the signboard which it displays.

From the above, we see that our eyes are not able to distinguish God's church from any other. Such a normally reliable sense cannot be depended upon because we are blind²⁴!

God says, "Who is blind but My servant? seeing many things, but thou observest not³⁵?" Paul says, "their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament: which vail (vail, not the Old Testament) is done away in Christ³⁶," This verse, as well as many others³⁷ indicates that our lack of knowledge of the Old Testament has blinded us to much of the meaning of the New Testament.

Our "blindness of heart" has darkened our understanding³⁸ so that we have become the blind church of the Laodiceans, which God said was unpalatable³⁹. Seeing then that we do not see, we attempt to use our sense of hearing, knowing that "faith cometh by, hearing, and hearing by the Word of God⁴⁰."

Hearing

Since it is natural to expect that a preacher will speak God's Word, church choice is often determined by selecting a preacher. However, many of the visual obstacles also apply to our faculty of hearing when applied to select a minister.

For example, is he popular? In order to be popular, a preacher must be highly esteemed by large groups. Christ said, "that which is highly esteemed among men is abomination in the sight of God⁴¹." And, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets⁴²." Therefore, the popular preachers of all ages, including this one, could not be condoned by Him.

The hindrances to visibility, such as size of the preacher's audience, his wealth, influence, and signs can also be applied to the sense of hearing.

For example, has God chosen the high priests of today's great popular congregations? Or those who live luxuriously? Or those

who work signs and wonders? Or, has He chosen the humble, the meek, and those who serve rather than being served? Does God approve of the preachers who promise perishable riches, or those who emphasize the riches of His kingdom?

Has God chosen those with influence in high places, who impress their congregations with name-dropping of men in positions of power? Or, rather, the preacher who uses the name of Jesus (His Word) to convince his hearers? Has Jesus chosen those who whitewash and condone the evil deeds of the mighty⁴³, or those who dare to speak out against injustice and wickedness in high places?

God says of the pastors, “if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings⁴⁴.” In other words, people *will* cease from behaving wickedly *if* the pastors preach the Word of God.

The fact that wickedness has not ceased, but increased, is clear evidence that most of the people are *not* receiving God’s Word from the majority of the pastors. In addition, God specifically denounces pastors who tell His people no evil will befall them⁴⁵, causing them to sin⁴⁶, and states clearly these false preachers are *found in His house*⁴⁷. Therefore, the preaching of any pastor which is not *markedly different* from the doctrines of another major controlling denomination is suspect. In other words, an ecumenical doctrine which does not reform the people is false doctrine.

But, “how shall they hear without a preacher⁴⁸?” for “faith cometh by hearing⁴⁹.” Yes, but hearing cometh “by the Word of God.” Since we must “prove all things⁵⁰” by God’s Word, it will be possible to distinguish the false preachers from the true *only by knowing His Word*. This is especially true in the case of hearing, for God says we are deaf as well as blind⁵¹!

And, following the statement of our deafness in Isaiah, God says, “He will magnify the law⁵²,” which law of God is *not* magnified by the majority of preachers of today.

Since neither sight nor hearing are valid means of selecting a church, some will rely on the sense of feeling.

Touch

The sense of touch is not the “gut feeling” which has no basis in reasoning. Rather, it is the tactile sense on which the blind rely heavily for guidance. The deaf also “hear” through the vibrations of touch. Here, then, is a sense which we who are both blind and deaf may utilize fully.

We are told that all who touched Christ were made whole⁵³, and since Christ is the Word made flesh⁵⁴, it is clear we must touch it to recover our sight and our ability to hear. The deaf and blind man who was healed⁵⁵ did not merely shake hands with Jesus, but was made whole by the exceedingly personal act of being anointed with what came from His mouth. We, too, must become intimately in touch with His Word in order to see and hear clearly. We must touch the Word ourselves, not through a surrogate preacher, to discover the power of the Word.

By learning through touch the Word of God, we will also learn to avoid touching that which is contrary to His Word. Such avoidance will, of course, include churches which embrace non-Christian doctrines and invite non-Christians into the pulpit or quote unchristian sources as authority.

Our sense of touch can be augmented with our sense of smell to increase our discernment.

Smell

Maybe you haven't considered smelling for a church. God does, for prayer are symbolized by odors in Scripture⁵⁶. Regarding our holidays, God says.

“I hate, I despise your feast days, and *I will not* smell in your solemn assemblies⁵⁷.”

As for those who are disobedient to God's law, He says,

“And if ye will not for all this hearken unto Me, but walk contrary unto Me . . . I will make your cities waste, and bring your sanctuaries unto desolation, and *I will not* smell the savour of your sweet odours⁵⁸.”

Are the prayers of the church and its members answered? God says He *will not* answer the prayers of the wicked⁵⁹, although

many preachers teach that He answers all prayers. However, God says He *will hear* the prayers of His people when they “humble themselves, and pray, and seek My face, and *turn from their wicked ways*⁶⁰.

Smelling is important and is enhanced by taste, which follows when the smell is pleasant.

Taste

“Oh taste and see that the Lord is good⁶¹.” Who but the great Physician would recommend taste as a cure for blindness? Jeremiah “ate” God’s words⁶², as did John⁶³, and found them sweet to the taste, though bitter in the belly because they are a purgative⁶⁴, purging our sins⁶⁵.

The sugar-coated words of many pastors taste sweet, but do not purge us of our sins for they “put bitter for sweet, and sweet for bitter⁶⁶” and “cast away the law of the Lord⁶⁷.” Therefore, the words of these false prophets are “the poison of asps⁶⁸” because they are smoothly deceitful in teaching that God’s law no longer applies to us⁶⁹. Their glib words of Godless anarchy are not able to cleanse because *only* the Word of God’s law teaches us how to recognize sin⁷⁰, which is “the transgression of the law⁷¹.”

Taste the church. Is it the sweetness of fruit? “Ye shall know them by their fruits⁷².” Do they help the poor? Or, do they just meet, greet, and eat? Do they stand for Christ? Or, just sit idly in their pews?

Taste the church. Is it salty? Christ told His disciples they were the salt of the earth⁷³ and cautioned them to keep their saltiness⁷⁴. Are the congregation His disciples, teaching His Word, obeying and emulating His example? Are they salty?

What does it mean to “have salt in yourselves?” Surely, it must mean to have the properties of salt, which attributes are that salt is:

Essential	As salt is essential to good health, so is the learning of God’s Word vital for our welfare.
A preservative	As salt preserves, so does God’s Word preserve and protect us.

Attracts water	As salt attracts water, His disciples attract greater knowledge of His Word, which is symbolized by water in Scripture.
Creates thirst	As thirst is stimulated by salt, so will His disciples provoke a thirst for the water of His Word.
United	As wet salt clings together, so will those immersed in the water of His Word cling together.
Sprinkled	As salt is sprinkled in small grains to enhance flavor, His disciples will not be found lumped in a large association, but in small groups.
A leaven purge	As salt arrests the action of leaven, so will knowledge of the Word eliminate the leaven of false doctrine.
A weed killer	As salt kills tares, so will His Word overcome His enemies.

We see that taste will indeed assist our vision, as will smell and touch. But God gave us sense as well as senses. He gave us a sixth sense above that of the animals, which He surely expects us to use. Certainly the mind is above all the five physical senses and should be responsible for their direction. It is this sixth sense, the mind, which we will use to discover how we may please Him, rather than to lazily rely on the word of any man.

The casual Christian may search in vain until doomsday in secular books for salvation. But the committed Christian will find it readily available in the Word of God, not in any man or church. 'For we walk by faith, not by sight⁷⁵.' But, faith alone is only the first step⁷⁶ forward, being imperfect without knowledge⁷⁷ of God's Word, the lack of which is responsible for our undoing⁷⁸.

Now the beginning of wisdom is the *fear* of the Lord⁷⁹, not the lip-honoring "love" which discredits His Word⁸⁰.

Our minds have been blinded⁸¹ by "Jewish fables and commandments of men that turn from the truth⁸²" taught by

preachers who profess to know God, but who deny Him by their works and disobedience to His law⁸³. We were forewarned of these wolves, who would pretend to be His sheep⁸⁴, and cautioned that they would be numerous⁸⁵.

However, we may take comfort in knowing His Word for ourselves⁸⁶, for it “giveth understanding unto the simple⁸⁷.”

God’s Word is not difficult to read or learn, as some say. God said even the simple can understand the Bible. You will agree that if a dumb dog can be taught obedience, a person with no more mentality than that of a dog can also learn obedience by the same elementary method.

Therefore, we will use God’s Word as our handbook for obedience training and eternal survival. To learn survival, we must discover how to select food, recognize friends from foes, what armour to wear, what weapons to use, tactics, and how to set a reliable watchman to guard us from enemy attack. All necessary information is in this best of all how-to books, and we may begin our training with dogma.

¹Bowker Annual, 1986

²Jon 3:12

³Mat 20:16; Mat 22:14

⁴I Cor 1:26-28

⁵Joh 13:15; I Cor 10:6; I Pet 2:21; II Pet 2:6

⁶I Cor 10:11

⁷Mat 23

⁸Mat 23:13; Lu 11:52

⁹Mat 16:6, 12; Mar 8:15; Lu 12:1

¹⁰Mat 23:28; Lu 11:39

¹¹Judg 6 & 7

¹²II Kin 19:14-35; II Chr 32:20-21

¹³Mat 19:24; Mar 10:25; Lu 18:25

¹⁴I Tim 6:10

¹⁵Mat 6:33

¹⁶Job 1:3; Job 42:12

¹⁷Gen 13:2

¹⁸Gen 41:41-44

¹⁹I Kin 10:14; II Chr 9:13

²⁰Jer 9:23; Mat 13:22; Mar 4:19; I Tim 6:9

²¹Rev 3:17

²²Jas 4:4

²³Eph 6:12

²⁴I Cor 7:31

²⁵Eph 2:2

²⁶Rom 12:2

²⁷Mat 7:16; Mat 7:20

²⁸Mat 12:39; Mat 16:4; Mar 8:12; Lu 11:29

²⁹Mar 8:12

³⁰Mat 12:39; Lu 1:29

³¹II Thes 2:9

³²Rev 13:13

³³Mat 24:24
³⁴Isa 42:19; II Cor 3:14; Eph 4:18; Rev 3:17
³⁵Isa 42:19-20
³⁶II Cor 3:14
³⁷Lu 24:27; Lu 24:45; Gal 7:10; II Tim 3:16
³⁸Eph 4:18
³⁹Rev 3:16-17
⁴⁰Rom 10:17
⁴¹Lu 16:15
⁴²Lu 6:26
⁴³Eze 13:10-15; Eze 22:28
⁴⁴Jer 23:22
⁴⁵Jer 23:17
⁴⁶Jer 23:13
⁴⁷Jer 23:11
⁴⁸Rom 10:14
⁴⁹Rom 10:17
⁵⁰I Thes 5:21
⁵¹Isa 41:18-19
⁵²Isa 42:21
⁵³Mat 14:36; Mar 6:56
⁵⁴Joh 1:14
⁵⁵Mar 7:33; Joh 9:6
⁵⁶Rev 5:8
⁵⁷Amo 5:21
⁵⁸Lev 26:27...31
⁵⁹Isa 1:15; Isa 59:2; Jer 7:16; Jer 11:14; Jer 14:
⁶⁰II Chr 7:14
⁶¹Psa 34:8
⁶²Jer 15:16
⁶³Rev 10:10
⁶⁴Mat 15:17; Mar 7:19
⁶⁵Psa 65:3; Psa 79:9; I Cor 5:7; II Pet 1:9
⁶⁶Isa 5:20
⁶⁷Isa 5:24
⁶⁸Rom 3:13
⁶⁹Isa 30:9-10; Rom 16:8
⁷⁰Rom 3:20
⁷¹I John 3:4
⁷²Mat 7:16; Mat 7:20
⁷³Mat 5:13
⁷⁴Mar 9:50
⁷⁵II Cor 5:7
⁷⁶Jas 2:14...24
⁷⁷II Pet 1:5...8
⁷⁸Isa 5:13; Rom 3:20
⁷⁹Job 28:28; Psa 111:10; Pro 1:7; Pro 9:10; Pro
⁸⁰Mat 15:8; Mar 7:6
⁸¹II Cor 3:14; II Cor 4:4
⁸²Tit 1:15
⁸³Tit 1:16
⁸⁴Mat 7:15
⁸⁵Mat 24:11; Mat 24:24; Mar 13:22; I Joh 2:18
⁸⁶Psa 119:99
⁸⁷Psa 119:130

Chapter 2

Dogma

You may not believe it. Not immediately. But, it is true. All of God's creatures have the ability to learn.

All of His creatures does not mean just those animals generally thought of as being trainable, such as the chimpanzee, the dog, the horse, or the cat. It means every single living creature down to the very lowest level of life. This includes not only the rat, the jellyfish, the worm, the flea, and the sponge, but also the single-celled bacteria. Every entity imaginable can be trained.

Such an amazing statement should not be taken at face value, nor should any statement of importance. All facts of any significance should be verified. Fortunately, this fact of life is easily proven by a call to the biology department of a university, the library, or a museum of natural history.

Unfortunately, the eternal verities of life are not as readily confirmed, because doctrines differ from church to church.

There is considerable difference between a doctrine and dogma, in spite of the fact that some doctrines masquerade as dogma. A doctrine is a theory supported by some sort of evidence and backed by some recognized authority. Since theories are merely opinions or suppositions, doctrines are not necessarily true, although they are advanced as true by their supporters. The theory of evolution is a doctrine.

Unlike doctrine, dogma is not theory or speculation. Dogma is undeniable truth. Dogma is fact which is indisputable and is recognized as a certainty by every authority.

The question then arises: What constitutes an authority? Is an authority an expert, or a testimony, or one with the power to influence or command others, as defined by Webster? If this be true, the minister of any church is an authority. But, he is only an authority for his particular church, because his beliefs and doctrines will be in conflict with those of another church. Therefore, the pastors of all churches can only be authoritative concerning their doctrines, but not dogma.

Church doctrines vary because they have many authors. Church dogma never varies, because it has only one Author, Who is the unchanging God¹. God alone is the supreme authority for truth or dogma. While it is true that each church's doctrine claims to teach dogma, these claims cannot be true as their many differences verify. Nevertheless, the followers of every denomination believe their own church to be the rightful mediator of truth.

How may those who hunger and thirst after righteousness recognize the difference between doctrines and dogma?

The answer is plain. The solution is found in the definition. Since dogma is most accurately explained by its Author, it is God's Word which will guide His people.

In all likelihood, you are among those who sincerely believe that YOUR church has the corner on truth. Maybe it does. But, have you verified it for yourself in the Word?

You probably also think this is a nit-picking much ado over word definitions. Is it?

WAIT!

"He that answereth a matter before he heareth it, it is folly and shame unto him."²

Consider, for example, the most well known verse of the New Testament, John 3:16. Without looking at the verse or reading further, write it down. The rest of this page will be left blank so that you do not accidentally peek.

Now, turn to John 3:16 and compare it with what you have written. Did you write "SHALL not perish" instead of "SHOULD not perish?" Both verses 15 and 16 use the word "should" rather than the word "shall," yet a great many Christians mentally substitute shall for should. Don't you agree this is an important difference? "Should" expresses an obligation, whereas "shall" indicates that which is expected to happen. "Should not" means "ought not", while "shall not" implies "will not."

If you have one of the newer versions of the Bible, such as THE LIVING BIBLE, this distinction has been eliminated in favor of the more man-pleasing phrase. This re-write of God's Word influences man to believe the more ear-tickling phrase and to espouse a more convenient doctrine. However, bear in mind that THE LIVING BIBLE is a paraphrase, and does not even pretend to be a translation. A paraphrase is the word of man and not the Word of God. The very title signifies that only THE LIVING BIBLE lives. Such a presumptuous title implies that God's Word does not live, which is the same as saying that God is dead and that man's word now prevails.

Between the sublime original Word of God and the impertinent paraphrase, there are numerous English translations. Some of these versions are very good and make every attempt to translate God's Word as literally as possible, but there is *no* perfect translation because man is not perfect. With such a wide choice of interpretations, how shall those of us who are unable to read the original languages discover the most correct version?

We cannot. The best alternative will be to select the one in which the imperfections have been discovered so that we may be made aware of any error. With these facts in mind, most will choose the *King James Version*, often called the *Authorized Version*. Why? Because the very age of the KJV has given scholars nearly 400 years in which to unearth any error. In addition, the KJV has a wealth of study material keyed to it which other versions lack. As a result, it is possible to more accurately find both subject matter and correct translation in the KJV than in any other version. For this reason, it is the KJV which will be referenced throughout this book as THE authority of God's Word.

Reconsider now the common mistake made in quoting John 3:16, one of the best known verses in the Bible. Consider, too, the fact that the Bible contains a total of 31,173 verses. Is it likely

people can make similar errors in less familiar passages? Think also of the “quotations” so often thought to be from the Bible, but which are not, such as: “Money is the root of all evil.” A quick check proves that it is “the love of money³” which causes evil. Or, “Cleanliness is next to Godliness.” No such phrase exists in the Word of God, although you can bet the Pharisees probably authored this proverb⁴.

Do Pharisees, or their modern equivalent, exist today? If so, would they set themselves up as “authorities” of God’s Word as they did 2,000 years ago⁵? Would such people promote God’s Word, Christ? Or, would they be antichrists and try to convince others to believe their false doctrines? Would they continue to be hypocrites⁶, unrighteously pretending to virtues which they do not possess? The answer is given by Christ Himself in His warnings to us against the hypocritical doctrines of the Pharisees⁷. We are plainly told that these false prophets will *abound* in the last days⁸, speaking pleasing words⁹ and being highly esteemed by men¹⁰.

Since Christian church dogma has but One authority, the Bible, authored by our infallible God, it is the only source of unerring truth on which man may rely. It is God’s testimony to man which is the only “expert witness” to be depended upon as evidence for any truth and which will be amply referenced throughout this book so that statements may be easily verified. It is the duty of every man to learn from the Scriptures what God has said, rather than to shrug off this responsibility by inquiring of any pastor or author (including this one).

We are told the Bereans were “more noble” because they “searched the Scriptures daily, whether those things were so¹¹. It is because of their diligence in studying the Scriptures that they believed, as is stated in the next verse. Paul says, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth¹².” And, Peter says, “giving all diligence, add to your faith virtue; and to virtue knowledge¹³.” These three verses alone make it plain we must search the Scripture *daily*, and we must *study* (not merely read), and we must be diligent in *adding knowledge* to our faith. Surely this is not a heavy burden.

The avid truth-seeker will not be content with doctrine alone. No sincere searcher for truth will be satisfied with mere theory or

presumption, for they know that *every word* of God¹⁴ is a requirement of life. Those who do not love truth will be given strong delusion and will believe lies¹⁵. Such people will refuse to hear sound doctrine (dogma) and will turn away from the truth, believing the fables of their fanciful lusts¹⁶, in spite of having been specifically warned against cunningly devised “Jewish fables¹⁷.”

Two thousand years ago, the truth of God’s Word was not popular, and we are told that “*everywhere it is spoken against*¹⁸.” Even then, God’s people had a zeal of God, but they had no knowledge¹⁹ and still needed to be taught the first principles²⁰ of Christianity. Are we better informed in these latter days?

The proliferation of doctrines proves we have made no progress in all these years. The abundance of false prophets in the church itself²¹ could not exist without the support of ignorance. “And the times of this ignorance God winked at; but now commandeth all men every where to repent²²,” and to see that “whatsoever things were written aforetime were written for our learning²³.” Therefore, it is the written Word which will teach us truth and save us from the errors of false doctrines.

The psalmist says, “thou hast magnified thy word *above all* thy name²⁴.” As all Christians know, Jesus is the Word²⁵ and the church is His body²⁶, which is symbolized by the bread²⁷. Three times we are told. “Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God²⁸.” Clearly then, no church alone is sufficient to teach man, but we must look to the written Word for the examples “written for our admonition, upon whom the ends of the world are come²⁹.”

This does not mean that we should forsake the church (bread), for we are warned not to forego the assembling of ourselves together³⁰, but to exhort one another. However, it does mean that we should not blindly accept the word of any church, but are required to search out for ourselves all that God has said to us. God did not say we shall live by “some” of His Words, but by EVERY Word. Therefore, we see it is of vital importance that we discover whether or not the bread (church) offered to us is fit for our consumption as defined by God. All breads (churches) are not equally nourishing. Some will be highly refined and puffed up with air. Some will have unique added ingredients to please the palate of the consumer. Others may lack an essential ingredient, such as salt³¹. But, the true Bread will be that which came down

from above³² and will be unadulterated and natural, always fresh and supplying all our needs. This is the Bread of life which man must eat in order to live and not die³³, for no substitute bread can sustain life.

Since we see that we are to eat only of the living Bread and we are cautioned to "Prove all things, hold fast that which is good³⁴," it is plain we may only do so by consulting the Word of God for ourselves. God has no grandchildren. Only children. We may not inherit His kingdom through the efforts of our parents, pastors, or any other person³⁵. Only our own endeavors will determine where our future place will be. Therefore, if we wish to be with Him in the future, we must discover His will as expressed through His Word in this present time.

Because this is a book of words about The Word, it is important to clarify the significance of these terms at the outset. The dogma of the church is unmistakably plain. It is the Word of God. There are, however, other tenets to be explored, which principles are concerned with training.

By this time you will have verified the fact that all of God's creatures have the ability to learn. Your reason will tell you that all of these creatures do not have the same capacity for education. It is at once obvious that the flea does not have the capability for learning which the dog does, nor can the flea be taught in the same manner as the dog. Likewise, the higher or more complex the organism, the higher the level of learning potential.

The principles of teaching demand that the instruction match the competency of the pupil. It would be ludicrous to imagine teaching a dog to compose doggerel, or a jellyfish to can jelly, or a sponge to mop the floor. Such ridiculous notions would never be seriously entertained by anyone. Yet, some people who have the commonsense to see the absurdity of these preposterous fancies do not hesitate to believe equally ridiculous educational ideas.

You will agree that it would be sheer folly to attempt to teach the principles of algebra or calculus to one who does not even know the basics of arithmetic. Likewise, it would be foolish to begin instruction in a book of 1,430 pages on page 1,110 instead of on page one. That such an educational mockery is com-

monplace will be dealt with in a later chapter. But for now, let us reason together the dogma of the natural order of instruction.

The obviously natural sequence of teaching progresses as follows:

1. PERCEPTS "Per" = "through" + "cept" = "conceive," or, through conceiving. Or, an impression of an object obtained by use of the senses, as defined by Webster. Percepts, then, are only acquired via the physical senses, not via the mind.
2. PRECEPTS "Pre" = "before" + "cept" = "conceive," or, before conceiving. Or, a command or principle intended as a general rule of action, as defined by Webster. Precepts, then, are instructions received by the mind, as opposed to the physical senses.
3. CONCEPTS "Con" = "with" + "cept" = conceive, or, with conceiving. Or, an abstract idea generalized from particular instances, as defined by Webster. Concepts, then, are ideas which have been summarized from precepts received via the mind.
4. CONSTRUCTS "Con" = "with" + "struct" = "build," or, with building or forming. Or, to make or form by combining parts, as defined by Webster. Constructs, then, are the gestalt of the configuration of concepts, which show the pattern of completed concepts.

These definitions of the process of learning make it obvious that the steps of training proceed logically from percepts to precepts, then to concepts, and on to constructs. It is also apparent that lower organisms are restricted to lower levels of learning, whereas higher organisms may attain to levels which are compatible with their intellect. It is evident that a jellyfish cannot possibly attain to the level of grasping the abstraction of a concept, but may only gain percepts, reacting to sensory impressions, such as pain. However, a rat may add the precepts of "Do this," or "Don't do that" to his sensory achievements. Likewise, a dog may learn to comprehend concepts such as

“Always eat only from your own dish” by summarizing all the precepts which forbid him to eat elsewhere.

Man alone was given the ability or sense which enables him to comprehend constructs. This unique faculty permits him to recognize the abbreviated gestalt of constructs such as “USA”, “USSR”, “IRS”, “IBM”, or “UCLA” which clearly express entire concepts to man. This special sense to understand complex ideas through the shorthand of symbols allows man to grasp, for example, the construct “Babylon.” Although this stage of comprehension may be developed at an early age, man cannot recognize the construct “Babylon” at any age until after he has knowledge of the concepts which define Babylon. Nor may he perceive the concept of “Babylon” until he has grasped the detailed precepts which motivate Babylon. Thus, man as an infant may not begin his education at an intermediate level, but like all creatures, must start his education at the beginning with percepts.

It is to be expected that the Creator of all things will follow His natural order in teaching man. And, so He does. He does not begin His Book with Revelation, but at the beginning of Genesis. God knows that man is incapable of understanding the final chapters until he has read and thoroughly considered all of the books which precede them. *All of them!!* Yet, foolish man often imagines that he may leapfrog from Genesis to, say, Matthew, thus dispensing with over a half-million words, or 77% of the Bible. Did Jesus not say man shall live by “every word?” And, without these words, how shall man learn the meaning of those which follow? He cannot.

Those who will not or cannot read, must ask another. By so doing, they run the very great risk of being misinformed. The person asked may not have read either, having in turn acquired his “knowledge” via someone else. This can lead to a completely opposite supposed “truth” such as happens in the game of gossip.

In “Gossip,” the first person may truly say, “God created man,” but by the time it reaches the last listener, the truth can become so distorted that it becomes. “Man created God,” which, although containing the identical words, changes the truth into a lie. Also, though one may have read God’s Word many times, man’s memory is unable to retain “every word” necessary to be able to completely convey them to another, no matter how willing

his spirit. Consequently, there is no substitute for learning from God's Word for oneself.

For man, "The fear of the Lord is the beginning of wisdom³⁶." Therefore, man's wisdom and knowledge only begins as he learns to perceive and fear the judgment of God's laws, such as: lack of food brings pangs of hunger, and fire burns. After acquiring the perceptions of infancy, man is then able to go on with his education by learning God's precepts, concepts, and constructs, as given in His Textbook, the Bible. These are not difficult to learn or understand, as some claim.

Did not Christ, the Word, say, "Suffer the little children to come unto Me³⁷?" And, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein³⁸." Plainly, young children are to "come unto Me" (the Word) and are well able to receive instruction by being touched by the Word of God³⁹. The pretext that the Bible is "too difficult to understand" is false. This false claim is a deliberate lie, as this book will prove. To demonstrate the clarity and simplicity of God's Word, this book will draw a parallel between God's instructions to man and the orders given a dog by an expert trainer. Both follow natural and logical order, and both are easily understood by children as well as adults.

Having acknowledged the dogma of both the church and that of the proper sequence of instruction upon which this volume rests, let us go on to observe the parallels to be seen in dog training as these compare with God's methods of training His people.

¹Mal 3:6; Jas 1:17

²Pro 18:13

³I Tim 6:10

⁴Mat 15:2; Mar 7:3-4; Lu 11:38

⁵Mat 23:2

⁶Mat 15:7; Mat 16:3; Mat 23:13-15, 23, 25, 27, 29; Mar 7:6; Lu 11:44

⁷Mat 16:12; Mar 8:15; Lu 12:1

⁸I Joh 2:18

⁹Rom 16:18

¹⁰Lu 16:15; I Tim 4:1-2

¹¹Act 17:11

¹²II Tim 2:15

¹³II Pet 1:5

¹⁴Deu 8:3; Mat 4:4; Lu 4:4

¹⁵II Thes 2:11

¹⁶II Tim 4:3-4

¹⁷Tit 1:14; II Pet 1:16; Rev 2:9; Rev 3:9

¹⁸Act 28:22

¹⁹Rom 10:2

²⁰Heb 5:12

²¹Jer 23:11; Eze 23:29

²²Act 17:30

²³Rom 15:4

²⁴Psa 138:2

²⁵Joh 1:1...14

²⁶I Cor 12:27; Eph 5:30

²⁷I Cor 10:17

²⁸Deu 8:3; Mat 4:4; Lu 4:4

²⁹I Cor 10:11

³⁰Heb 10:25

³¹Mat 5:13; Mar 9:50; Lu 14:34

³²Joh 6:32-41

³³Joh 6:50-51

³⁴I Thes 5:21

³⁵Eze 18:4-5...13-14...18-19

³⁶Pro 9:10

³⁷Mat 19:14; Mar 10:14; Lu 18:16

³⁸Mar 10:15; Lu 18:17

³⁹Mat 19:13; Mar 10:13; Lu 18:15

Chapter 3

Early Training

**“Train up a child in the way he should go:
and when he is old, he will not depart from it.”**

All animals, including humans, must be trained if they are to harmonize with society. It should be evident to anyone that it is the rogue, the hoodlum, and the criminal who have not been correctly trained.

A clear and concise definition of the word “train” can best be given by listing its synonyms, which are: guide, instruct, teach, tutor, coach, educate, drill, prepare, practice, and exercise. Training, therefore, does not consist of instruction without guidance, nor of coaching without practice drilling, nor of tutoring without exercises, all of which are essential to complete the aim of teaching: preparation for that which is to come. Should any of these parts be omitted, the education is not finished.

No one, man or beast, is born with knowledge, though there are those who appear to consider themselves the exception. All must learn to adapt to civilization, forcibly or otherwise. The wise will choose the gentle methods of learning.

This book is designed to demonstrate proper training techniques and describe correct conduct. The procedure is very old and is found in the Bible. However, to explain the plan in the simplest terms possible, a familiar comparison will be used. The similarity of correctly obedience training a dog will be employed throughout this book, since this is a more well-known routine than, say, lion taming.

The foundation for the obedience training of people is the Bible, just as a good instructor or manual such as the book

recommended in the preface (titled “Warning”) is the basis for rightly training a dog.

Why Train?

Dogs, like people, are trained in order to prevent or correct bad behavior patterns or problems. It is not much fun to own a dog that yips, howls, or barks ceaselessly. Neither is it amusing to have prize plants destroyed by digging, or furniture and clothing chewed to tatters. Car chasing is a killing game, and chicken thieves are intolerable. Jumping up with muddy paws is unacceptable, and a friendly bite can hurt just much as a spiteful nip. Whining and begging are not endearing, and running from the master is not to be endured.

Who would want a dog that has only contempt for his master, that destroys and annoys? Surely, the chief pleasure in owning a dog is companionship and mutual love. In the case of dogs obtained strictly for guard duty, even they will not obey one whom they do not respect as their master.

Fortunately, there are tried and true techniques to train even the most headstrong dogs, but success in teaching depends upon observing the rules in their appropriate sequence. If you have had experience in training a difficult dog, compare your adventure with God’s persistence in teaching His self-willed people. The comparison will favor the dog.

Think, for example, of the dog who runs off to follow others and refuses to obey his master. Is that unlike the conduct of man in relation to God? It is the same. How different is the car-chasing dog from the man who chases after life-destroying objectives? Or, the whining, begging dog from an unrepentant sinner’s prayers, which God has said He *will not hear*²? Likewise, the dirty-pawed dog who jumps on his master can be compared with the sin-covered man who jumps from one church to another to espouse popular doctrine, rather than take time to read the truth of the Bible. “For this cause God shall send them strong delusion, that they should believe a lie³, “because they received not the love of the truth⁴.”

The comparisons are numerous, and though we are more mulishly asinine than canine, God has chosen to call us His sheep. Dogs, of course, have more sense than do sheep, for if we

used the brain of a gnat we would observe that He knocks at the door, offering us opportunity after opportunity to repent and follow Him so that we may inherit the kingdom⁵.

It is the meek who inherit His kingdom⁶. The word “meek” does not mean namby-pamby as it is used today. Rather, it denotes humility, conveying the idea of being domesticated, or, as more precisely used, the tamed of God. To become tame it is necessary to participate wholeheartedly in training. The art of shepherding, or proper sheep training, is clearly given in the Bible; however, the average urbanite is unfamiliar with the procedure. Consequently, the simile of dog training will be utilized throughout, beginning at the beginning with a very young puppy.

“All we like sheep have gone astray; we have turned every one to his own way . . .”⁷

PRINCIPLES OF TRAINING

Neither puppies nor people are born with knowledge or discernment, but must acquire all direction initially through their senses. Therefore, the commencement of all learning is via the perceptions. Perceptions are the combined sum of percepts received, a percept being the sensation received through a sensory organ accompanied by a recognition of the object. Hence, it is necessary to first train the senses to develop discrimination.

One of the first percepts learned is the ability to drink milk, but meat eating must await further maturity. So, it is written, “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it⁸.” Again, “For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil⁹.”

It is evident, therefore, that the commencement of training begins with the exercise of the senses by practicing percepts. The order of discipline is as uncomplicated as educating a puppy.

SEQUENCE OF TEACHING

The first thing to be done when acquiring a pup is to give it a name, so that its sense of hearing will be trained to understand

when it is called. Likewise, God named His people long ago so they would know to whom He was speaking. He named His people Israel¹⁰. Later, He changed their name to Christian¹¹, just as He often changed names (i.e. Abram to Abraham, Jacob to Israel, Israel to Christian, Simon to Peter, Saul to Paul, etc.) It is to be observed that He did not change His people, as some say, but changed the name of His people.

In calling us “My people”, God reveals that He is seeking for our companionship or friendship. Abraham was called the friend of God¹², as was Lazarus¹³. God defines a friend as, “A friend loveth at all times”¹⁴, not just sometimes. Since love is the foundation of all friendship, it is evident that love must be instilled early.

Now a dog which loves his master has a definite urge to be close to him, and a puppy will cling like Saran Wrap to his master. Of course, it is sheer nonsense to imagine that the dog will “want to obey” as soon as he “understands”. What an absurdity to think the dog will want to give up his own lusts to obey man. No. The dog wants to do his own thing, just as people do. He may display considerable exuberance when he sees you, but his enthusiasm gets mighty damp when you toss him the wet blanket of discipline. So, too, do God’s people “. . . have a zeal of God, but not according to knowledge¹⁵.” The fervor of emotionalism is no substitute for good behavior, as witness the muddy-pawed jumper.

Since neither people nor dogs want to yield their cravings in favor of something which they do not desire, the obvious thing to do is to capitalize on their wants. Fortunately, there is an excellent choice available to the trainer: the pup’s willingness and inclination to please the master. So, the Master begins by teaching love, which He demonstrates by nourishing His charge.

CARE AND HOUSING

Nourishment consists of more than merely feeding the belly. Complete care provides for the needs of family, housing, diet, and grooming as well. The family will share their home with the newcomer, and will shield him from adversity. Living together will develop love through propinquity, and this closeness with one another grows into affection and matures in love. This is necessary because if we cannot love those near to us whom we have seen, how shall we love Him whom we have not seen¹⁶?

The family also teaches by example so that the pup learns discrimination between friend and intruder. It is axiomatic that stranger or visitors are not permitted to school the pup, since their ways may differ from those of the family. Similarly, God forbids us to learn the strange ways of the non-Christian¹⁷, so that we may avoid strange (false) doctrines. Strangers are permitted to visit, of course, but all callers are expected to abide by the rules of the house, just as God required aliens in the land to abide by the same laws He had given His people¹⁸.

Housing also presupposes a certain amount of confinement for the new puppy. It would be as senseless to permit a small pup to run wild as to deliberately sacrifice him to the traffic. For his own safety it is important that he be confined within an area large enough for exercise but small enough for his protection.

In like manner, God gave His people plenty of territory for their needs and admonished them to limit their association with other peoples¹⁹. That is to say, He told them to be segregated or to be separate from other peoples, which is the definition of “holy” (i.e. pure or untainted).

Having provided shelter, the next concern is nutrition. The foremost nutrient needed by any creature is naturally water, which should always be kept clean. How thought-provoking that water is symbolic of God’s Word²⁰. How vital that it be kept undefiled by false doctrine which would pollute it. Contaminated water is a source of both sickness and death for all animals, as is polluted doctrine for man.

The remaining component of the puppy’s dietary needs will be supplied by good food, which is generally available at the grocery. However, a careful label reading must be done to insure that the product contains the essential nutrients, for all foods are not equally nourishing. Just so, God clearly labelled the foods which were most nutritious, and prohibited eating of those meats which are injurious to good health²¹. In addition, He forbade the eating of blood and fat, as well as diseased animals or those which died in the fields²² (i.e., those dying from causes other than butchering). Clever man, however, presumes to know more than God Who created the creatures, and does not hesitate to put into his mouth whatever poison he may desire, although the same man would not consider permitting an unlearned puppy to eat a toxic substance.

As for the amount of good food to feed the pup, this will be determined by how much he works, for a working dog will require more feed than a non-working dog. Likewise, God's workers are well fed²³ and given a fair ration for their labor²⁴, while the non-workers are not fed²⁵.

With the most urgent responsibilities of housing and sustenance having been cared for, it is now time to consider grooming the pup. As a matter of fact, it would be well to groom him before bringing him into the home. However, since this is a recurrent necessity, the subject has been deferred until now. The most important consideration of grooming is to remove any parasites, such as ticks or fleas, not only for his comfort, but our own also. The pup will not understand why he must be dipped and bathed and may not like it, but we know it is good for him and must demand that he oblige us. If, at a later date, he is again exposed to parasites, the process must be repeated for mutual benefit. Thus, we are dipped in Christ's blood to cleanse us and bathed in the water of the Word to remain spotless. If we are not dipped, we may not enter into His house²⁶, for nothing that defiles may enter His kingdom²⁷ and that which is unclean is cast out²⁸.

Like God, in Whose image we are made, we do not tolerate filth in our homes. Therefore, one of our chief concerns is that the pup become housebroken at an early age, for until he has learned to control himself, he is unwelcome as a member in the household.

HOUSEBREAKING

Until this time, nothing has been required of the puppy except that he eat, drink, and be merry. Throughout this early period he has merely been exercising his perceptions, learning by percept the warmth of family security and the source of his food, meanwhile gaining in love for his master. On occasion, he has probably bumped his nose or hurt his paw, thus discovering that there exist certain immutable laws which he must heed. The inflexible laws of force, motion, inertia, and gravity may surprise him at first, but he quickly adjusts to their demands and harbors no resentment for these natural effects.

Having found out that his actions bring about definite results, he has at that time enlarged his ability and learns to comprehend precepts in addition to percepts, a precept being a specific in-

struction received prior to sensory perception. It is now time to learn to play the game “train . . . or consequences”, which will result in permanent training via temporary consequences if correctly done.

Since a precept is an instruction, and instructions are given with words, the pup must now learn to associate words with his actions. It is, of course, impossible at this stage for the pup to grasp the concept of going outdoors before relieving himself. Only by teaching the precept of where he should not go can he comprehend the command. The elementary word “NO” is now taught, with defiance (or error) being rewarded with punishment as impartially as if it were the result of a physical law.

Housebreaking, the first lesson in obedience, is easily learned because even a tiny pup has an instinct to be clean and is not willing to make a mess where he must eat and live. He is intuitively aware that if he soils his small enclosure he must put up with the unpleasantness. Unfortunately, man seems to lack this intuition and purges himself recklessly as his lusts dictate, and is then astonished to find he must live with the mess he has made. The penalty for ignoring the basic laws of sanitation is simple. The stinker is cast out. Necessarily, God also thrusts out of His house those who will not obey His rules for cleanliness²⁹.

When the puppy has been thoroughly drilled and plainly understands both the percepts and precepts, it is time to begin his schooling in concepts.

To review: a percept is a perceiving through the sense organs, and a precept is before (or pre) receiving through the senses. That is to say, a precept is a general instruction given of a specific nature before the senses are able to perceive the need of the appropriate behavior. The concept (with receiving) is the understanding of the whole idea derived from the specific instances encountered.

Before establishing the concepts, which are the foundation of all obedience training, it is indispensable to acquire a thorough understanding of the methods by which the concepts are taught.

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- ¹Pro 22:6
²Psa 109:7; Pro 28:9; Isa 1:15; Jer 7:16; Jer 11:14
³II Thes 2:11
⁴II Thes 2:10
⁵Mat 25:34; Rev 21:7
⁶Psa 37:9; Psa 37:11; Mat 5:5
⁷Isa 53:6
⁸I Cor 3:1-2
⁹Heb 5:13-14
¹⁰Exo 7:4; Jud 11:23; I Sam 2:29; II Sam 7:10; I Kin 14:7; I Chr 11:1
¹¹Num 6:27; II Chr 7:14; Isa 62:2; Act 11:26; Heb 11:18; Jas 2:7
¹²II Chr 20:7; Isa 41:8; Jas 2:23
¹³Joh 11:11
¹⁴Pro 17:17
¹⁵Rom 10:2
¹⁶I Joh 4:20
¹⁷Deu 17:15; Deu 25:5; Ezr 10:11; Joh 10:5; Heb 13:9
¹⁸Exo 12:49; Lev 18:26; Lev 24:22
¹⁹Lev 20:24; Ezr 10:11; II Cor 6:17; Heb 7:26
²⁰Amo 8:11; Joh 4:14; Eph 5:26
²¹Lev 11:2-47; Deu 14:3-21
²²Exo 22:31; Lev 3:17; Lev 22:8
²³Deu 25:4; I Tim 5:8
²⁴Lev 19:13; Deu 24:14; Col 4:1; I Tim 5:18
²⁵Pro 24:30-34; II Thes 3:8-12
²⁶Eph 1:7; Col 1:14; Heb 13:12; I Joh 5:6
²⁷Rev 21:27
²⁸Joh 12:48-50; Rev 21:27
²⁹Mat 8:12; Mat 13:48; Mat 22:13; Mat 25:30; Lu 9:25; Rev 22:14

Chapter 4

Introduction To Obedience Training

The old adage that you can't teach an old dog new tricks has long been debunked, but it is more difficult to teach the aged of any species, which includes man as well as the dog. For that reason early guidance is needed to assure a full and happy life for the trainee so that he may more easily overcome the obstacles which life will inevitably present.

An adult dog has the mental equipment or capacity of a five year old child, which is ample to understand the basic commands he must master. A dog of one year old is as mentally mature as a fifteen year old human, which is obviously very late to begin teaching fundamentals. Many trainers, including Koehler¹, recommend starting instruction with the six month old pup, the chronological equivalent of a ten year old child. Others suggest that canine schooling begin at about four months, or when the pup is able to recognize concepts. However, the age at which to start lessons in concepts should not begin until a complete mastery of precepts has been acquired.

CONCEPTS

A concept is the logical grouping of like things into a class, or the arranging of related precepts according to type. For example, laws are concepts, while examples of a specific law are precepts. To illustrate: the concept of the law "Thou shalt not steal" is more clearly defined by its precepts which exhibit the various aspects of stealing. The Bible shows the various components of stealing to include:

1. Breaking and entering²
2. Outright theft³

3. Arson⁴
4. Illegal confiscation of property⁵
5. Usury (increase or profit on money-lending)⁶
6. False weights and measures⁷
7. Kidnapping⁸
8. Failure to tithe⁹

Other prohibitions against stealing will generally fall into one of the above categories.

Because it is difficult to comprehend a complete idea before recognizing its parts, it is vital to the development of a concept that its components be clearly comprehended. It is impossible to teach the pup to avoid touching what does not belong to him until after he has learned what is not his. In like manner, God has given us precept upon precept¹⁰ to enable man to better understand His laws, but “civilization” has chosen not to perceive the most elementary of them.

“Whom shall He teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little¹¹.”

Our lack of perception demonstrates that we, like the pup, must begin at the beginning to learn from our perceptions. Only after acquiring the primary skills can we expect to advance to a higher level of comprehension. We do not acquire knowledge until we “are weaned from the milk.”

The commencement of perceptions begins when the inflexible laws of the universe are challenged, by pup, person, or pedant.

THE IMMUTABLE LAWS

Of the innumerable laws of physics, there are four immutable principles that man constantly seeks to defy, which defiance provides endless frustration for the attempted lawbreaker. Unlike

the pup, man considers himself above the law and in his fruitless endeavors to destroy these laws, succeeds only in demonstrating and confirming his lack of discernment.

These laws which so thwart man's lust for power are:

1. *Matter cannot be created.* Matter can only be combined. How man would like to be the Creator!

2. *Matter cannot be destroyed.* Matter can only be altered. Although this is true of matter, the reverse appears to be the case with man, who succeeds in commending himself to destruction rather than altering his ways.

3. *The laws of genetics are unalterable.* As we sow, so shall we reap¹², for the tree is known by its fruits¹³. In all of history, no farmer has ever sown corn and harvested turnips, nor has a gardener planted roses and gathered gardenias. Even so, the geneticists persist in attempts to create "new" things, achieving only a deviant form of God's works. This in spite of His admonition not to hybridize¹⁴.

4. *The law of gravity*, which is the natural attraction of lesser bodies to those of greater magnitude. As the small puppy is attracted to his master, so should we insignificant beings be drawn to our great God. Still, with this most well-known of all the laws, man seeks to prevail and outwit God.

Anyone, man or beast, may defy God's laws. None may defeat or destroy them. Imagine the chaos which would follow if His laws were variable rather than inflexible. The universe would disintegrate without gravity. Food supplies, would cease to be dependable with no genetic controls. All matter would go berserk. It is terrifying to conjecture the horrendous occurrences which man would bring about if permitted to alter God's laws. Nevertheless, man does not hesitate to undertake the destruction of God's laws of morality given in the Bible, which result is observable in the declining ethics of our culture.

Fortunately for dog owners, they do not have to train such a perverse creature as man. If dogs were as contrary and hostile to their masters as man is to God, dogs would soon cease to exist. Happily, man's second best friend (God is his best friend) obeys cheerfully when properly taught because hearing (the Biblical

symbol for understanding) is much keener in dogs than in man. Unlike the dog, however, man may choose to expand his comprehension by studying and listening to God's Word. "Faith cometh by hearing, and hearing by the word of God¹⁵."

Note that it is God's Word, *not* the words of the church or its ministers, which we are admonished to hear. Seven times in the book of Revelation, God warns us to, "*hear what the Spirit sayeth unto the churches*¹⁶." It is significant to observe that the churches of God in Biblical times were invariably small, being held in the homes of Christians¹⁷. They were not incorporated into powerfully centralized denominations because God has chosen "the weak things of the world to confound the things which are mighty¹⁸."

"It was so in Apostolic days, and has been so in all ages. It was Luther, a miner's son, by whom God "shook the world." It was Calvin, a cooper's son in Picardy, by whom God built up His church in the Faith. It was Zwingli, a shepherd's son in the Alps, by whom God established the Reformation in Switzerland. It was John Knox, the son of a plain burgess in a country town, who caused Scotland to be known as "the land of Knox."¹⁹

The commencement of hearing or understanding God's laws begins with the application of gravity. The young puppy, or child, falls down. No one considers it "cruel or unusual" because God did not suspend the law of gravity to accommodate the ignorance of the unlearned. Nobody supposes that a "complex" will result from the punishment for disobedience of the rule. The effect caused by the transgression is impersonal, rigid, and natural. The result is also immediate, thereby enabling the transgressor to observe the cause and effect of the violation.

Because a breach of physical law brings instant correction to the perceptions, the pup expects that any rule he may disobey will also follow this pattern, since he is unable to discern future effects stemming from present causes. Man, however, has been told in advance the results of his disobedience to God's precepts. But, like the pup, man appears unable to recognize the cause of his chastisement, since subsequent lessons do not always show instant consequences when he rebels. Although rational man is well able to understand, the poor dumb dog is not. However, understanding is not important. Obedience is. Con-

sider how preposterous it would be to explain reasons to the pup. Yet, there are those who imagine that because they “don’t understand” certain of God’s commands, they are justified in their disobedience. This disrespect for the law will produce the inevitable sequel to cause and effect, once again, until the lesson is learned.

Christ said, “Think NOT that I am come to destroy the law, OR the prophets: I am NOT come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall IN NO WISE pass from the law, till ALL be fulfilled²⁰.” None would dare deny that He was obedient unto death and that He was our example²¹ Whom we should emulate. It is evident to even a dumb animal that heaven and earth are still present, which conspicuously shows the laws of God are likewise in existence.

Some confuse the forms of ritual animal sacrifice with God’s laws of morality. However, Paul explains the old rites were only patterns²², to be replaced by Christ’s sacrifice, and that God’s law would continue, being written in the hearts of His people²³. This is verified countless times in the New Testament by the admonitions against sin, which is “the transgression of the law²⁴,” as well as by the frequent injunction to “keep His commandments²⁵.”

To pursue the analogy of dog training, let us reflect on the procedures for correction employed by expert trainers and compare them with God’s methods.

REWARD AND PUNISHMENT

A good obedience manual will not only teach the commands necessary for instruction, it will also inform the reader how to apply restraints in the manner essential to assure full cooperation. The objective in schooling is always mental discipline, never bodily harm. However, it is sometimes necessary to chastise the body as the only avenue to reach the attention of the mind.

The chief interest of both pup and trainer is to focus the attention on the most important issue of the moment. It is the duty of the trainer to assist the pup to concentrate by demonstrating consistency in his actions. It would be grossly unfair for the instructor to punish the pup for an act which goes unpunished at another time because by showing inconsistency he will under-

mine the dog's confidence and belief in him. The trainer's faithfulness in uniformity of conduct is the only gauge by which the pup may learn right from wrong. Similarly, our unchanging God²⁶ does not disappoint us by changing His laws from one time to another, but is faithful in dispensing His judgments.

Now, if all dogs (or people) were dutiful by nature, there would be no need for law. Therefore, God explains that the law was not made for the righteous²⁷ because the obedient do not need to be told to do what they are already doing. It is for the lawless, those obeying no law, that the law was given²⁸.

Teaching begins with the natural laws of physics which exhibit immediate effects, and progresses to laws which are communicated by words. Before telling the pup, or man, what he must do, it is vital to clarify what he shall not do. To impress error on the consciousness with certainty, both reward and punishment are used, thus intensifying the association of ideas.

The most lasting associations are produced by duplicating circumstances of intense fright, or experiences which are very pleasurable. Whether punishment or reward, the consequence of the action must always be consistent and prompt.

Since the laws of physics do not reward when obeyed, but are certain to correct for any disobedience, this natural pattern is effective in teaching subsequent lessons. Therefore, emphasis is placed on correction rather than reward. As the beginning of wisdom is the fear of the Lord²⁹, so is fear of the master the commencement of the pup's respect. There must be no miserly dole of discipline for rebelliousness because the pup "doesn't understand." He knows quite soon when properly corrected, as does man. Unlike man, the pup blames no one but himself for his wickedness. The phrase, "The devil made me do it," is in direct opposition to God's Word, which says it is man's heart which is "desperately wicked" and is *the source* of wickedness³⁰.

An error, as opposed to outright doggedness, is corrected by firmly using the word "NO." The correction given is severe to impress the culprit. Willfulness, however, is deliberate mutiny and requires drastic action since it indicates a lack of respect. Any penalty for an act of unruliness must be harsh enough to stamp indelibly on the mind that it must not be repeated, because inadequate discipline requires repetitive discipline.

Punishment is no more pleasant for the trainer than for the trainee, and will doubtless bring cries of “cruel and unusual” from onlookers. Observers notice only the display of martyrdom stemming from the unseen orneriness, and conclude the penalty was brutal. These are the same spectators who are liberal in their criticism of God. These “progressive” critics dare to condemn God’s laws by clamoring that His ways are not fair (i.e. “cruel and unusual”), but God says it is man’s ways which are unjust³¹. Happily, the time will come when, “The vile person shall be no more called liberal, nor the churl said to be bountiful³².”

When asked about their methods of discipline, these watchers of public morals display their ignorance by parading their ineffective systems of justice. It is they who are unmerciful, inflicting on society the myriad depravities of man. These arbiters of ethics willingly condemn a mad dog, but a rabid man is briefly confined and then liberated to infect and kill at his pleasure. They shriek that God’s laws are “done away with” because they are “too difficult to keep.” Yet, none risk ridicule by daring to say which law is so oppressive to their delicate natures. Such tender-hearted folk surely have no difficulty in refraining from injuring others. Perhaps these subtle people seek only to blaspheme God, ascribing their own wickedness to Him.

The corruption of man is hastened by artful declarations of injustice to “civil liberties” by these fine-feathered vultures of liberty. How they shriek over the carcass of the Constitution, which they methodically devour. Their species swarm to pick the bones of the mortal remains of the law, though the law which they truly hate is God’s law which they cannot destroy and so they try to keep it hidden from us³³.

A comparison of the U.S. Constitution with God’s law shows it is the law of God which is the basis of the Constitution, and to which man must return to be rewarded rather than reprovved. Both were instituted by the Supreme Ruler, although man was His deputy as “we the people” in the case of the Constitution. Both require that the leaders must know the law and enforce its provisions³⁴. Each obligate man to teach the people to be obedient³⁵. Both have qualifications for citizenship and leaders, such as: citizens must agree to obey the law³⁶, and those who work against the law (traitors) are disqualified as citizens³⁷. It is natural that both forbid any other system of government³⁸.

All are compelled to be obedient to the law. There is no diplomatic immunity from any part of God's law for anyone. Not for presidents, not for congressional leaders, not for judges. Certainly not for diplomats or representatives from any nation whose laws are contrary to God's law. There is absolutely no partiality or respect of persons permitted³⁹. No power or person is more honored or more sacred than His law.

In contrast to the Constitution, God's law does not permit any amendments, and specifically prohibits any changes under penalty of death⁴⁰. His law has no "civil rights" and lasts, unaltered, forever, as He says⁴¹.

It is only by learning His law that sin can be recognized⁴², because God specifically defines sin as: "... *sin is the transgression of the law*⁴²." Therefore, since sin is disobedience, it is punished in accordance with the law.

On the other hand, rewards are given for good behavior. With the pup, as with man, all rewards do not consist of foods. If all goodness were rewarded by food, it would be a simple matter to recognize the virtuous because the scales would be tipped in their favor. Better than food is praise, which may be verbal, petting, or stroking. As proof, observe the diet crazes among those who dote on foods. Or, the fondness for petting and stroking among lovers. Edibles are desirable and are sometimes given, though with discretion, just as punishment is administered with judgment to make clear and unmistakable to the offender the nature of the offense.

In no case is indifference or inattention to the law permitted. Indifference is to emulate the unconscious or semi-conscious parents who allow their offspring to leap, shout, rip, tear, and generally annoy and destroy while the parents remain totally aloof and unaware of the havoc being generated. In all cases, punishment is balanced with reward to assure a good equilibrium and appreciation of the distinctions between right and wrong.

Before teaching the individual commands by which good and bad become known, it is valuable to learn how to handle the leash.

THE LEASH

Dogs, like sheep, have a pack or herd instinct and are delighted to have a leader to follow. This instinct should be utilized in training because it is readily transferrable so that the master quite naturally becomes the leader who is cheerfully followed. The follower justly expects his leader to exercise consistency in leadership and will be confused by any deviation from the norm. Of course, the dog does not understand words and when trained will as readily obey the word "scat" for "come". So, for the sake of the owner it is more convenient to use words meaningful to himself to assure uniformity.

At the outset of training the pup no words are used for instruction, just as the physical laws do not use word commands. Instead, the leash is utilized in lieu of language, so that the law of the leash becomes the language. In Koehler's uniquely effective method⁴⁴, absolutely no oral communication is used at the beginning of training. The reason for the absence of words is to develop attentiveness to the master by requiring the dog to constantly observe his master visually to determine what he must do. This attentiveness is expanded and enhanced by various exercises, resulting in a far more obedient servant than if oral messages had been used. The information conveyed by Koehler on those few pages alone are well worth the price of the book which so closely parallels God's method of teaching His people.

Similarly, God's Word is the leash used to control His people, and is the only approved means of communication with Him. He does not speak audibly in our ears, much as it may be wished, and no oral communication or sign is to be sought⁴⁵. Consequently, the only means of learning the Master's wishes is to watch Him by observing the law of the leash of His Word. Those who are attentive to His Word are given a slack leash, although the leash is nevertheless attached, because a lack of any restraint causes opposition. All freedom is supervised by the bridle of the law, thereby avoiding the disdain which would result from too trifling a restraint.

Those who are rebellious are put on a taut leash which tightens only as they become defiant. If the Master is going in one direction and the trainee in another, the laws of physics are applied, and the yoke becomes constricted, easing only when the contender looks where the Master leads, and follows. Simple

principles of nature, such as momentum and inertia, are allowed to correct the transgressor and to teach him the error of his ways.

There are some who, like the outlaw dog, are determined to try again and again to outmaneuver the Master. These only frustrate themselves, because each time the leash tightens with the forceful correction of nature, caused by their own self-willed attitude. When the disobedience is unmistakably deliberate, the correction is replaced by punishment suited to the offense, such as lifting the lawbreaker right off his feet and shaking vigorously in a manner to cause him to fear for his life. This does him no harm, though it gets his attention, and will generally cause the offender to mend his ways. The correction or punishment must be forceful to be effective. It is not cruel or unusual, but is the very usual kind which must be applied to accomplish the desired result.

Once the attention has been consistently gained, it is then time to begin teaching commands which involve word concepts.

¹*The Koehle Method of Guard Dog Training*, Section II, Lesson III, pg 29

²Exo 22:2-4

³Exo 20:15; Exo 22:1-12; Lev 6:2-7; Lev 19:11; Deu 5:19; Deu 23:24-25; Mat 19:18; Lu 18:20; Rom 13:9; I Cor 6:10; Eph 4:28; I Pet 4:15

⁴Exo 22:6

⁵Exo 22:5...7-13

⁶Lev 25:35-37; Deu 23:19-20; Eze 18:8-9

⁷Lev 19:35-36; Deu 25:13-16; Pro 11:1; Pro 20:10; Amo 8:5; Mic 6:11; Rom 12:17; II Cor 8:21; Phil 4:8

⁸Exo 21:16; Deu 24:7

⁹Mal 3:8-10

¹⁰Isa 28:10-13

¹¹Isa 28:9-10

¹²Job 4:8; Gal 6:7

¹³Mat 12:33; Lu 6:44

¹⁴Gen 1:11-12; Exo 20:14; Lev 19:19; Ezr 9:2

¹⁵Rom 10:17

¹⁶Rev 2:7, 11, 17, 29; Rev 3:6, 13, 22

¹⁷Rom 16:5; I Cor 1:2; I Cor 16:19; II Cor 1:1; Col 4:15; Phm 2

¹⁸I Cor 1:27

¹⁹*Number in Scripture*, by E. W. Bullinger, pp 175

²⁰Mat 5:17-18

²¹Joh 13:15; I Pet 2:21

²²Heb 9:23-24

²³Jer 31:31-33; Heb 8:8-10; Heb 10:16

²⁴I Joh 3:4

²⁵Mat 5:19; Mat 15:3; Mat 19:17; Mat 22:38-40; Mar 7:9; Mar 10:19; Mar 12:31; Lu 18:20; Lu 23:5; Joh 12:50; Joh 14:15, 21, 31; Joh 15:10; Rom 7:12; I Cor 7:19; I Cor 14:37; I Tim 1:5; Tit 1:3; I Joh 2:3, 4, 7; I Joh 3:22-24; I Joh 5:2-6; Rev 12:17; Rev 14:12; Rev 22:14

²⁶Num 23:19; Mal 3:6; Heb 13:8

²⁷I Tim 1:8-10

²⁸Gal 3:19

²⁹Pro 9:10

³⁰Jer 17:9; Mat 15:19; Mar 7:21

³¹Eze 18:25

³²Isa 32:5

³³Lu 11:52; Rom 1:18

³⁴Deu 17:14-20; Jos 1:6-8; Rom 13:1-4

³⁵Exo 18:20; Exo 24:12; Lev 10:11; Deu 4:9; Deu 6:7; Deu 11:19; Deu 31:19; Psa 105:22; Psa 1
Act 5:42; I Cor 14:19; I Tim 3:2; I Tim 4:11; I Tim 6:2; II Tim 2:2...24; Heb 5:12

³⁶Exo 19:58; Rom 13:2-7; I Cor 6:9-10

³⁷Deu 23:1-8

³⁸Lev 18:3; Lev 20:23; Deu 18:9; II Kin 21:1-7; II Chr 36:14

³⁹Lev 19:15; Deu 1:17; Deu 16:19; Pro 24:23; Pro 28:21; Rom 2:11; Col 3:25; Jas 2:9

⁴⁰Deu 4:2; Deu 12:32; Rev 22:18-19

⁴¹Mat 5:17-18; Rom 3:31

⁴²Rom 3:20; Rom 7:7

⁴³I Joh 3:4

⁴⁴*The Koehler Method of Guard Dog Training*, Section II, Lesson III, pgs 29-61

⁴⁵Mat 12:39; Mar 8:12; Lu 11:29; I Cor 1:22

Chapter 5

Novice Obedience. The Commands

It is evident that no command can have any significance to the hearer until it is heard. To be heard, the attention must always be gained beforehand. Therefore, it is imperative that complete attentiveness be developed before the issuing of any commands. The dog handler has various methods to assure attentiveness. The Good Shepherd has an infinite variety of means to engage the undivided attention of His charges.

A major attention-getter was the Exodus. The Egyptians had prolonged the servitude and multiplied the tribulations of the children of Israel for many years when the sudden contrast of deliverance by miracle upon miracle gained their undisputed attention. Long years of confinement under unmerciful taskmasters had given them an appreciation of the reasonable demands of God. They were ready. They were enthusiastic to hear God's commands. Be it noted, however, that like the dog, it was necessary to regain their attention over and over and over again. Like the dog which returns to its own vomit¹, we have a tendency to repeat our former follies again and again².

Even so, once the attention has been gained, it is then time to issue the command and to take advantage of the eagerness of the moment. Each experience in obedience strengthens the pupil to give a better performance on subsequent lessons. Therefore, it was at the height of receptivity that the law was given to the people, and the people responded four times with. "All that the Lord hath spoken we will do³."

These good intentions were only temporary, just as the dog's desire to obey is a transient wish. The mortality rate of all desire is in direct proportion to the stimulus received by the wisher. So

it is that the tendency to submit to the Master is reinforced by a contrasting need of the learner to avoid punishment. The incentive to comply with the rules is aided by giving the novice a clear understanding of the just deserts which await his action, or his inaction. Samples are freely given to clarify both the quality and quantity of the promised payment. If the sample is a faithful reproduction, the recipient is much inspired to cooperate with the trainer. The simple-minded dog readily recognizes the examples, and hastens to obey; whereas know-it-all man appears to require many samples to convince himself God really does mean what He says.

An illustration is the tendency of some pups to regard the leash as a plaything, while others respect it, realizing the leash is an extension of the will of the master. Likewise, the leash of God's law is treated as a trifle by many who imagine it to be obsolete. Just as the dog is not permitted to chew the leash, neither is man allowed to reduce God's law to tatters. Man is not licensed to gnaw at the law, saying it is of no importance because we are saved by grace. The idea that God's grace permits disobedience to His Word is more preposterous than to believe that parental indulgence grants children the right to usurp the authority of the parent. As Paul says, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid⁴."

Before launching into the commands, lest there be any who oppose God's law on the grounds of "by grace are ye saved," let us agree. No Christian can possibly dispute the fact that we are saved by grace and *not* by law. There never have been, nor ever will be, any who are saved by law, for all have sinned⁵.

It is common knowledge among Christians that we are all sinners, yet many Christians have failed to notice that *God's definition* of sin is:

"sin is the transgression (disobedience) of the law⁶."

Because of our sin, and because God's law (Word) must be fulfilled, Christ died in our place to satisfy the judgment of death for sin⁷. This was the grace of God, freely given, so that by our acknowledgment of His gift we are able to escape the penalty of death ourselves. If we do not acknowledge His gift, we insist upon dying in our own behalf, for if we do not esteem His blood adequate to cover our sins we must furnish our own.

Having agreed that we are saved *only* by His grace (blood), we then must admit to the righteousness of His Word (law) which requires blood⁸ for disobedience. If we agree that His law is just, we also concede that He should be obeyed. Now that Christ obeyed (fulfilled) the law in all points is clear from Scripture. That we are to follow His example is also evident. We obey because God wishes us to obey and *because we love Him*⁹.

The recipient of His grace has an even greater reason to keep His law, for Jesus said, "*If ye love me, keep my commandments*"¹⁰." How can anyone suppose that bad behavior towards his beloved Master is a manifestation of love? Reason is against such self-justification. But obedience to Him through the law does *not* justify us, for if so, it would mean we make Him our debtor as a result of our obedience, and God owes no man anything. We, however, owe God for all things, the greatest of which is His divine gift to us.

He gave His blood *as required by law*, for without the shedding of blood there is no remission of sin¹¹. Should we expect that He, as our example, obey the law to the ultimate while we ignore it altogether? Can any premise be more senseless?

If we love Him, we will want to do that which pleases Him. He has distinctly told us what we must do (or not do) in order to please Him. He has not changed His mind from page one of His Word to the last page, for He never changes¹², being the same yesterday, today, and tomorrow¹³.

A major tool of the enemy in teaching the false doctrine which rejects God's law has been the ancient tactic of "divide and conquer." Our God has been sub-divided by our enemy. Most of the orthodox Christian churches today recognize the Father AND the Son AND the Holy Spirit, or *three gods* which are mystically (not Scripturally) referred to as the Trinity. This is unscriptural and can easily be demonstrated to any Bible believer.

Firstly, we are repeatedly told in Scripture that God is One Who IS the Father, Who IS the Son, Who IS the Holy Spirit. Because our puny minds do not comprehend how God accomplished such a feat does not make it untrue any more than the non-Christian's lack of understanding of Christ's sacrifice makes it void.

"Hear, O Israel. The Lord our God is *one* Lord." (Deuteronomy 6:4)

“And Jesus answered him, The first of all the commandments is, Hear O Israel; The Lord our God is *one* Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.” (Mark 12:29-30)

We see that the very first commandment emphasizes the singularity of God, which commandment is reiterated by Jesus. Do we believe Him? Or, do we believe those who negate His Word?

A number of times, we are told by God, “I am the first, and I am the last¹⁴, and in the New Testament we hear Jesus say, “I am the first and the last¹⁵.”

Obviously, it is not possible for more than one person to be either first or last, and only the One Eternal God can be both first and last. Christ stressed this vital point, saying, “I am Alpha and Omega¹⁶” four times.

This mystery was repeated to Philip by Christ, saying “He that hath seen Me *hath seen the Father*¹⁷.” Jesus also specified, “He that seeth Me *seeth Him that sent Me*¹⁸,” and, “I and My Father are *One*¹⁹.” Not two or three gods, or a “family”. *ONE!*

Jesus is “the brightness of His glory, and the *express image*²⁰” of God presented to us in the form of man. It was necessary for God Himself to become flesh in order to die because God, being Eternal, cannot die as God. Therefore, moments before death, the flesh of Christ cried, “My God, My God, why hast Thou forsaken Me²¹” because He had to die as mortal man dies to make His sacrifice complete. God’s presentation of Himself as a Lamb dates way back to Abraham, who prophesied, “God will provide Himself, a lamb²².” The punctuation supplied in the Bible was furnished by the translators, but was absent in the original.

The appearance of God as a man also dates back to Abraham, who received Him (Genesis 18) prior to the destruction of Sodom and Gomorrah. In this account, God is presented in three forms (vs. 2, 5, 9, 16, 22), but as the One God in the balance of the chapter. However, God was not known by His name Yahweh (generally translated Jehovah) to Abraham²³, which Name He told Moses after Pharaoh forced the people to gather the stubble for brick-making.

The Name Yahweh is a derivation of the Hebrew “Hayah”²⁴, which is translated in a poorly limited way by “I AM THAT I AM”²⁵ in the KJV. A more accurate translation shows it to mean “I WILL BECOME.” Because God had become Christ, He answered His captors²⁶ “I AM,” which in the Greek²⁷ also means “I was” and “I have been.” Christ had become the lamb promised, the Saviour and Redeemer. That it is God Himself and not a second god Who is our Saviour is illustrated profusely:

“They forgat God their Saviour, which had done great things in Egypt”. (Psalms 106:21)

“For I am the Lord thy God, the Holy *One* of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.” (Isaiah 43:3)

“I, even I, am the Lord; and *beside me there is no Saviour.*” (Isaiah 43:11)

“Verily thou art a God that hidest thyself, O God of Israel, the Saviour.” (Isaiah 45:15)

“ . . . there is no God else beside me; a just God and a Saviour; *there is none beside me.*” (Isaiah 45:21)

“ . . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty *One* of Jacob.” (Isaiah 49:26)

“ . . . and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty *One* of Jacob.” (Isaiah 60:16)

“Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me: for *there is no Saviour beside me.*” (Hosea 13:4)

“ . . . my spirit hath rejoiced in *God my Saviour.*” (Luke 1:47)

“And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed *the Christ, the Saviour* of the world.” (John 4:42)

“Paul, an apostle of Jesus Christ by the commandment of *God our Saviour*, and Lord Jesus Christ, which is our hope” (I Timothy 1:1)

“For therefore we both labour and suffer reproach, because we trust in the living *God, Who is the Saviour* of all men, specially of those that believe.” (I Timothy 4:10)

“But is now made manifest by the appearing of our *Saviour Jesus Christ*, who hath abolished death, and hath brought life and immortality to light through the gospel”. (II Timothy 1:10)

“But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of *God our Saviour*; To Titus, mine own son after the common faith: Grace, mercy, and peace, from *God the Father and the Lord Jesus Christ our Saviour*.” (Titus 1:3-4)

“... adorn the doctrine of *God our Saviour* in all things.” (Titus 2:10)

“Looking for that blessed hope, and the glorious appearing of the great *God and our Saviour Jesus Christ*” (Titus 2:13)

“To the only wise *God, our Saviour*, be glory and majesty, dominion and power, both now and ever. Amen.” (Jude 25)

The New Testament clearly indicates the apostles understood Christ to be *God Himself* in the flesh, not another god. It is God Who is the Saviour in the flesh of Jesus Christ. That He is also called our Redeemer is evident in Scripture:

“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and *my Redeemer*.” (Psalms 19:14)

“Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and *thy Redeemer*, the Holy *One* of Israel.” (Isaiah 41:14)

“Thus saith the Lord, your Redeemer, the Holy *One* of Israel . . .” (Isaiah 43:14)

“Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and *beside me there is no God*.” (Isaiah 44:6)

“As for our Redeemer, the Lord of hosts is his name, the Holy *One* of Israel.” (Isaiah 47:4)

“Thus saith the Lord, thy Redeemer, the Holy *One* of Israel; I am the Lord thy God which teacheth thee *to profit*, which leadeth thee by the way that thou *shouldest* go.” (Isaiah 48:17)

“Thus saith the Lord, the Redeemer of Israel, and his Holy *One* . . .” (Isaiah 49:7)

“Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know *that I the Lord am thy Saviour and thy Redeemer*, the mighty *One* of Jacob.” (Isaiah 60:16)

“Their *Redeemer* is strong; the Lord of hosts is his Name . . .” (Jeremiah 50:34)

Christ is also called the Everlasting Father:

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, *The everlasting Father*, The Prince of Peace.” (Isaiah 9:6)

Jesus is called the Rock, Who is God:

“He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.” (Deuteronomy 32:4)

“And he said, The Lord is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: He is my shield, and the horn of my salvation, my high tower, and my refuge, *my Saviour*; Thou savest me from violence.” (II Samuel 2-3)

“The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.” (Psalm 18:2)

“And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and *that Rock was Christ*.” (I Corinthians 10:4)

There is a mathematical theorem which states that things equal to each other are equal to the same thing. Since God and

Christ are Saviour, Redeemer, Father, Rock, Lamb, the First and Last, we see the One God reflected in the infinite facets of His being.

We may alter our appearance by our manner of dress, but we do not become different persons. Likewise, God in his appearance of flesh is no less God, for He is the Word presented in the form of man²⁸. God's manifestation as the Holy Spirit is not limited to the New Testament, but is shown when "the Spirit of God moved upon the face of the waters²⁹" when the Word (Christ) created all things³⁰.

When promising the guidance of the Holy Spirit to the apostles, Christ said of the Comforter, "He *dwelleth with you* and shall be in you. I will not leave you comfortless: *I will come to you*³¹." God cannot have made these facts more plain! Why is it that people do not see?

There can be only one reason for not seeing these clear evidences of the Oneship of God. People fail to read the Bible, which has resulted in their failure to see that the enemy has divided God and made of Him three gods. By such a tactic many have been led to believe that the "new" God (Jesus) has erased the words of the "former" God which we are commanded to obey.

The insane, illogical doctrine of the rejection of the law preached by the chief priests of this age leads only to destruction³². Yet, many of God's foolish sheep fail to see the fraud being perpetrated by the wolves in sheep's clothing. The unsuspecting sheep see only the friendly fleece worn by their leader and do not realize that the big, bad wolf beneath the wool has fleeced them, pulling the wool over their eyes. Nor do the followers of those men greatly esteemed by the masses remember Christ said, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets³³." Like sheep, the largest flocks gain the most followers.

Though the pack instinct prevails among both sheep and dogs, the good Master continues training the individual so that each one saved from His displeasure may enjoy the rewards of obedience. The owner knows the dog's tendency to chew the leash is merely an indication the novice is cutting teeth in preparation for eating meat. Consequently, the pup is given something suitable

to chew on although forbidden to chew the leash. Likewise, God gives His people an abundance of Scripture to chew mentally as examples to be followed³⁴, while forbidding them to change or alter His law³⁵.

The readiness to eat meat, coupled with the eagerness shown by the trainee, signifies the time has arrived to begin serious schooling in obedience training. Though the pupil has advanced or matured to the level of learning concepts, he is nevertheless a novice at this point.

Novice training for dogs consists of the basic commands to heel, sit, stay, down, etc., and is taught in varying sequence in accordance with the methods of the trainer selected. Nevertheless, each dog must learn the entire series of novice commands in order to be permitted to participate in the obedience trials. We, too, must learn obedience for the trials.

In the case of dogs, we may hire a trainer to do the job for us, which is far more expensive than doing it ourselves. Likewise, we may go to a preacher for our own training, but if we go to the Word of the Master we will find the training period both shorter and more effective.

To begin training in either case, the lessons start with the most elementary concepts first, which commence with the command to "Come" when called.

¹Pro 26:11

²Jud 2:11; Jud 3:7; Jud 3:12; Jud 4:1; Jud 6:1; Jud 10:6; Jud 13:1, etc., etc., etc., etc.

³Exo 19:8; Exo 24:3; Deu 5:27; Deu 26:17

⁴Rom 6:1-2

⁵Rom 3:23

⁶I Joh 3:4

⁷Rom 6:23

⁸Mat 26:28; Act 20:28; Rom 5:9; Heb 9:7...18...22; Rev 5:9

⁹Joh 14:15; Joh 15:10; I Joh 2:3-4; I Joh 3:22; I Joh 5:6; Rev 22:14

¹⁰Joh 14:15

¹¹Heb 9:22

¹²Num 23:19; Psa 102:27; Mal 3:6; Jas 1:17

¹³Heb 13:8

¹⁴Isa 41:4; Isa 44:6; Isa 48:12

¹⁵Rev 1:17; Rev 2:8; Rev 22:13

¹⁶Rev 1:8, 11; Rev 21:6; Rev 22:13

¹⁷Joh 14:9

¹⁸Joh 12:45

¹⁹Joh 10:30

²⁰Heb 1:3

²¹Mat 27:46

²²Gen 22:8

²³Exo 6:3

²⁴*Strong's Exhaustive Concordance of the Bible*, #1961

²⁵Exo 3:14

²⁶Joh 19:5-7

²⁷ibid #1510

²⁸Joh 1:1...14

²⁹Gen 1:2

³⁰Joh 1:3, 10

³¹Joh 14:17-18

³²II Thes 1:8-9; II Pet 2:1; II Pet 3:16

³³Lu 6:26

³⁴I Cor 10:6

³⁵Deu 4:2; Deu 12:32; Rev 22:18

Chapter 6

Come

The very first command, “Come,” which the dog learns is analogous to God’s primary command, “Thou shalt have no other gods before Me¹.” This commandment is emphasized by: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment².” The command is, therefore, “Come unto Me³ wholeheartedly,” which makes clear He is the Only One to Whom we should go.

With the dog, it is physical obedience to the command which is required. With man, it is a mental attitude. No physical posture or outward appearance⁴ is acceptable as a substitute for wholeheartedness. In both cases, the attention is demanded to the fullest extent as described by “with all thy heart, and with all thy soul, and with all thy mind.” Any distraction caused by the slightest inattention to the demand would result in rebelliousness to the order. Rebels are chastised appropriately, whether dogs or men.

Note the word “come” is a command, not a request. The dog or man is not asked to come, but is firmly told that he must come. To request the dog to come would be a foolish prayer to him to do so, and man does not pray to the dog, nor should man expect God to pray to him by begging for his cooperation. The penalty for contrariness is severe enough to impress on the offender the fact that he has committed a serious breach of conduct. It is far more likely that harm will come to the pupil from insufficient correction rather than as a result of a profusion of praise.

Of course, compliance with the command is rewarded fittingly and may be petting, praising, or food, with coddling considered the acme of prizes. Yet few realize how God cossets His people,

always providing for all their needs and giving bounteously to meet their desires as well. The dog expresses his gratitude for the reward with a wagging tail and a big wet kiss. Man expresses his thanks by wagging his head “no” while giving forth a wet and tearful exclamation of “Oh, how I love Jesus”. Man’s kiss is a Judas kiss of betrayal, betraying the very blood that bought him from his transgression of the law⁵.

The command to come is first because it establishes who is the master. This command is termed “recall” by Koehler⁶ and is the last of the novice commands taught in his book. Truly, this is fitting because it appears to be the last command which God’s people are able to learn. Like the dog whose instinct is to run and explore every path in sight, God’s people need to be directed in His way.

However, even the young puppy will come on command in hope of receiving the affection of the master. The trouble is, the pup cannot be relied upon to come infallibly when he is called until after he has been taught. So, “Many are called, but few are chosen⁷” because they do not respond when told to come and obey the commandment.

It is axiomatic that in order to obey the bidding to come, it is impossible to also go in the opposite direction at the same time. It is equally impossible to deviate from the target direction by aiming at any other point, no matter how adjacent to the mark. This is an important distinction, for when Jesus said, “Come unto me,” He clearly indicated Himself as opposed to any deputy, agent, delegate, or substitute.

Some confuse the church, which is His body⁸, with Him Who is the Head. As a consequence of this error, such people seek to the church for guidance rather than to the Word, Which is Christ. The resulting misinformation which often arises is that which is to be expected by any reasonable person. In going to the body for counsel, one goes to the hand, the foot, or a less desirable part of the body, rather than seeking the head as the advisor. No one should be surprised that the opinion of a trivial part of the body is incapable of guidance when it lacks the mind of the Head.

Therefore, it is evident that the command to “Come unto me” means to seek to the Word, the Head, for direction. To do otherwise is sheer folly for anyone who has the ability to read. We are

clearly told that the Holy Spirit “will guide you into all truth⁹” and that Jesus (the Word) alone is the mediator between God and man¹⁰. It is important to learn the scent of the Master by studying His Word so that we may easily recognize His commands and not be misled. Only by responding to the summons of the Master, not a surrogate, can man discover the acceptable way. To do otherwise is to invite discipline for deviating from the way.

Unfortunately, many have been falsely taught that the Bible is so complex it requires enormous erudition to comprehend it. The falsity of this notion is easily shown by the fact that little children were for centuries schooled by learning to read from it. When Jesus said, “Suffer the little children to come unto me¹¹,” He made it clear that even a little child is able to learn from His Word. And, if children are able to grasp the Word, how much greater riches await the mature mind which searches for truth? Like Koehler’s dog training manual, the constant practice of the principles set forth will inevitably enlighten the inquirer.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened¹².”

It is at the door of the last church of Laodicea that Christ stands and knocks, asking us to open¹³ to Him. This seventh church corresponds to the iron kingdom of Nebuchadnezzar’s dream described in Daniel 2. Just as the Laodiceans were lukewarm, being “neither cold nor hot¹⁴,” so is iron a “neutral” element¹⁵.

A study of the magnetic qualities of the symbols involved in the image of Nebuchadnezzar’s dream shows that the gold, silver and brass (copper) are all to be found on the diamagnetic side of the magnetic line. That this is also the left side where the goats are placed for punishment¹⁶ is to be expected. The iron, however, is neutral¹⁷, neither diamagnetic nor paramagnetic, which is to say, tantamount to lukewarm.

However, we also see that the image could not be upheld without the iron legs and feet and is dependent upon them for its support. It is not until the “stone was cut out without hands which smote the image upon his feet¹⁸” that the entire image was broken to pieces. Therefore, it is by the cooperation of the

lukewarm (neutral) church of iron that the image is strengthened to stand, without which reinforcement it would soon crumble.

God says of His people that “they are brass and iron; they are all corrupters¹⁹,” which corrupters will be rejected. That this corruption is brought about through the adulteration of His Word is plainly stated²⁰, particularly in Corinthians where the Greek word for corrupt means to adulterate or water down with an admixture.

It is of interest that there are numerous words used in the Bible to represent lying and deceit; however, just one Hebrew word is used to express God’s unchanging Truth²¹. The word “emeth” (truth) contains just three Hebrew letters: the first letter of the Hebrew alphabet “aleph”, followed by the middle letter “mem”, and ending with the last letter “tau”, which again declares that Christ is “the first and the last²²” and “the Alpha and Omega²³,” which is the Greek equivalent. Thus, Christ once again demonstrates to us that the Word is the only source of His Truth on which we may depend. It is also a distinct method of signifying that the truth of His Word begins on page one and remains unchanged²⁴ through the final page.

The Laodicean church was lukewarm or neutral because it had ceased to look to the Bible for instruction, seeking instead to deceivers who debased God’s Word by polluting it with the traditions of men²⁵ which “reject the commandment of God²⁶,” making it “of none effect²⁷.” This neutralization of the church of God quite naturally results in a lukewarm attitude, which suits the purposes of the antichrists. To overcome the nullifying influences of the false prophets requires only one element, which is both the weightiest and that which has no measurable weight: the Word of God.

Now the Word in Scripture is symbolized by water²⁸, because it has the power to “sanctify and cleanse it with the washing of water by the Word²⁹.” It is the water of the Word of God, not the polluted waters of false doctrine, which will revitalize God’s church and create an awareness within it of the true riches for which it should strive rather than remain in its present complacent state of neutrality. How?

We see that the iron legs which uphold the monstrous Babylonian system are sustained by the feet, which are composed of both iron and clay³⁰. However, the clay, representing God’s

people³¹, and iron, symbolizing neutral people, do not combine³² because God has forbidden His people to associate with sinners who are the transgressors of His law³³. Since there is no cohesiveness in the feet, they are vulnerable. As a result, when the stone of God's Word³⁴ strikes the system at the base it will come tumbling down.

It is noteworthy that the Stone does not strike the head or elsewhere because the upper parts of the image represent those in authority who deliberately misguide His people, causing them to err³⁵ by their corrupt doctrines³⁶. It is also notable that all parts of the image or system remain intact until stricken on the feet³⁷, which means that the worldly and ungodly head continues to influence the actions of its body.

How is the striking performed? It was the Stone, Christ, the Rock, Whose Word is law, which struck the feet which were formed of both iron (the neutral) and clay (God's people). Why did He strike at the feet rather than another part of the image? Because His people (the clay) had mingled themselves with the ungodly³⁸ and "judgment must begin at the house of God³⁹."

When the Word (the Stone) hits the feet, the clay will pull away from the lukewarm iron people, thereby removing the clay which mortars the iron of the feet together. It is the impact of God's Word upon His people which will finally cause them to see His law is one and the same Word throughout Scripture which will cause His people to "come out⁴⁰" of the lukewarm churches.

It is of special interest to note God said, "Bind up the testimony, SEAL THE LAW AMONG MY DISCIPLES⁴¹." It is His disciples who will obey Him⁴² and who are invited to the marriage⁴³. It was the disciples who were sealed and given the Spirit⁴⁴ because they did the will of the Father⁴⁵. His disciples kept the law, not the tradition of men⁴⁶, which earned them the seal of His Spirit⁴⁷.

It was Christ's disciples who were called Christians⁴⁸ and who were sealed to redemption⁴⁹. It was His disciples who were constantly remembering the law and⁵⁰ who received all these seals. It was His disciples who were His servants, which servants receive the seal of God⁵¹ in their foreheads.

Seeing all these things are so, should we not be like the disciples, obedient to His Word, so that we too may receive His

seal of approval? We all know the Lord's Prayer in which we pray "Thy will be done⁵²," but the laborers are few⁵³ who really want to DO His will.

Let us imitate the disciples on the road to Emmaus who learned from His Word: "O fools, and slow of heart to believe ALL that the prophets have spoken....And BEGINNING AT MOSES and all the prophets He expounded unto them in all the Scriptures the things concerning Himself⁵⁴." Let us follow the Master and listen to His Word rather than heed the false prophets.

For these reasons, it follows that the first commandment to have no other gods is also an injunction against obeying those whose doctrines are not aligned with the Scriptures⁵⁵. This must necessarily include any kinfolk who are apostate⁵⁶, no matter how dearly beloved such family member may be. Apostacy is to be avoided at all costs⁵⁷ for the reward of false apostleship is death⁵⁸. To shun false worship⁵⁹ obligates us to be able to recognize the false doctrines which so proliferate in these latter days⁶⁰.

The ONLY means of identifying the false is to be so familiar with the truth that we cannot be poisoned with doctrines of death. The best way to poison-proof a dog is to give him such a shock upon accepting food from a stranger that he never repeats the error. Similarly, God staggers the man who goes astray by partaking of the leavened bread of the doctrine of ungodly men⁶¹ with intense discipline that the man may be saved from death.

The first lesson, which is often the last to be learned, is "come to Me for there were no other gods before Me⁶²."

¹Exo 20:3; Deu 5:7

²Deu 6:5; Mat 22:37-38; Mar 12:30; Lu 10:27

³Mat 11:28

⁴Mat 23:27-28; Lu 11:42-44

⁵Act 7:52-53; I Cor 6:20; I Cor 7:23; II Pet 2:1

⁶*The Koehler Method of Guard Dog Training*, pg 115

⁷Mat 20:16; Mat 22:14

⁸Eph 1:22-23; Col 1:18

⁹Joh 16:13

¹⁰I Tim 2:5; Heb 9:15; Heb 12:24

¹¹Mat 19:14; Mar 10:14; Lu 18:16

¹²Mat 7:7

¹³Rev 3:20

¹⁴Rev 3:15

¹⁵Reynold's Curve of the Elements according to the Newlands-Mendelejeff Periodic Law

¹⁶Mat 25:33...46

¹⁷ibid.

- ¹⁸ Dan 2:34-35
- ¹⁹ Jer 6:28-29
- ²⁰ Psa 73:8; II Cor 2:17
- ²¹ *Number in Scripture*, by E. W. Bullinger, pp 89-90
- ²² Isa 41:4; Isa 44:6; Isa 48:12; Rev 1:11
- ²³ Rev 1:8, 11; Rev 21:6; Rev 22:13
- ²⁴ Psa 102:27; Hab 13:8; Mal 3:6; Jas 1:17
- ²⁵ Mat 15:2; Mar 7:5; Col 2:8
- ²⁶ Mar 7:9
- ²⁷ Mat 15:6
- ²⁸ Isa 12:3; Jer 2:12-13; Amo 8:11-12; Joh 4:14; Eph 5:26; Rev 21:1...17
- ²⁹ Eph 5:26
- ³⁰ Dan 2:33
- ³¹ Job 10:9, Job 33:6; Isa 64:8; Rom 9:21
- ³² Dan 2:43
- ³³ Eze 9:2; Isa 8:9; Phip 3:17-18
- ³⁴ Gen 49:24; Psa 118:22; Isa 28:16; Dan 2:34; Eph 2:20
- ³⁵ Psa 119:21, 118; Pro 19:27; Isa 3:12; Isa 9:16; Jer 23:13, 32; Mic 3:5
- ³⁶ Mat 15:9; Mat 16:12; Mar 7:7; Eph 4:14; Col 2:22; II Tim 4:3
- ³⁷ Dan 2:35...45
- ³⁸ Dan 2:43
- ³⁹ Eze 9:6; I Pet 4:17
- ⁴⁰ Gen 19:12; Isa 52:11; Jer 51:6, 45; Rev 18:4
- ⁴¹ Isa 8:16
- ⁴² Joh 8:31; Joh 14:15; Joh 15:10; I Joh 2:3-4; I Joh 5:2-3
- ⁴³ Joh 2:2
- ⁴⁴ II Cor 1:22
- ⁴⁵ Mat 12:49-50
- ⁴⁶ Mat 15:2-8; Mar 7:5-13
- ⁴⁷ Eph 1:13
- ⁴⁸ Act 11:26
- ⁴⁹ Eph 4:30
- ⁵⁰ Joh 2:17-22; Joh 12:16
- ⁵¹ Rev 7:3
- ⁵² Mat 6:10; Lu 11:2
- ⁵³ Mat 9:37; Lu 10:2
- ⁵⁴ Lu 24:25...27
- ⁵⁵ II Joh 10-11
- ⁵⁶ Deu 13:6-10
- ⁵⁷ Deu 13:1-5; Mat 10:21; Mat 10:36; Mar 13:12
- ⁵⁸ Rom 1:25...32
- ⁵⁹ Isa 1:13; II Cor 11:13-15
- ⁶⁰ Jer 23:11-22; Zech 10:2; Mt 7:15; Mt 24:11-24; Mar 13:22; II Cor 13:13;
II Pet 2:1; I Joh 4:1; Rev 19:20
- ⁶¹ Mat 16:6, 11; Lu 12:1; I Cor 5:6-7
- ⁶² Isa 41:10-11; Isa 45:5-6; Isa 45:21

Chapter 7

HEEL

The small puppy naturally goes to his master when called, though he may remain with him but briefly. Man, too, instinctively seeks his God, yet fails to remain with Him, often preferring to inquire after another god more suited to his carnal nature. Because of man's lust for a god in man's image, the second command was given.

The second command is, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: And shewing mercy unto thousands of them that love me and keep my commandments.¹."

Many consider such a commandment outdated on the theory that man does not make literal idols for the purpose of worshipping them. Surely the all wise God Who made the universe could not be so ignorant He would issue a worthless demand, much less elevate the command to such pre-eminence. Perhaps man has chosen to intentionally misunderstand in order to justify his obstinacy.

Consider that even thousands of years ago there were relatively few people who had the talent to be artists or sculptors. Today, the percentage of such talented people is doubtless similar. It cannot be supposed that God spoke only to a small group of artisans, either then or now, for the law was addressed to the whole nation. Further, the Scriptures clarify the meaning of idols in many passages so that man has no excuse for ignorance.

Paul says, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, WHICH IS IDOLATRY²." How clearly his statement describes the idol to be nothing more than man's lust for things not of God rather than a literal icon.

Isaiah says, "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats³." The psalmist repeats, "Their idols are silver and gold, the work of men's hands⁴." Hosea says, "...of their silver and their gold have they made them idols⁵."

It cannot be more obvious that all the evidence proves the idol of the graven image spoken of in the commandment is not a statue, but the lust for money and the things it can buy. This is verified by, "For the love of money is the root of ALL evil⁶." because "out of the heart proceed evil thoughts⁷" since the "heart is deceitful above ALL things⁸." Witness the Scripture does NOT say the love of money is the root of SOME evil and the devil responsible for all the rest of the evil. The unequivocal declaration is that it is THE LOVE OF money which is held liable for EVERY evil.

Man makes money by the work of his hands, which is right and proper since it is not money itself which is condemned, but the love thereof. Is it predictable that man would be so foolish as to worship his earnings? The Bible says, "Their land also is FULL of idols: they worship the work of their own hands, that which their own fingers have made⁹." And, Jesus said, "Ye cannot serve God and mammon¹⁰," and consigns the idolaters to the second death¹¹.

That these graven images were erected in the heart of the people is illustrated by Jeremiah, who says, "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars¹²." Happily for us, Ezekiel says God will remove these stony hearts and replace them with His spirit and His law¹³. Jeremiah also refers to the time when God will engrave His law in our hearts with a new covenant¹⁴, which promise is twice repeated in Hebrews¹⁵.

The word "make" as used in the command is from the Hebrew "asah"¹⁶. It will be seen that this can more readily be rendered as

“do not have anything to do with” these false gods, rather than meaning to build with the hands as is commonly supposed.

The term worship does not infer the physical posture of prostration any more than the term idol indicates an icon. To worship means to venerate, adore, esteem, reverence, or respect lavishly, exalting the beloved above all else.

All men have a god....even the atheist. A god is simply the supremely valued motivating power of the individual. With some it is money. Others cherish power, sex, entertainment, or beauty above all else. These gods are the invisible forces which rule most men. That these are the gods of men is evident, because man belongs to the god whose dictates he obeys. Few recognize The God Whom they profess to know, for their actions testify against them¹⁷.

How bizarre that man should idolize the wealth of this world which cannot purchase health, youth, or life, yet rejects the only true God, Who alone may bestow such riches. It is appropriate that the first command to have no other gods before Him should then be immediately followed with the admonition to have no other gods after Him¹⁸.

The Bible points out many, many times that God is both the first and the last and there is no other god beside Him¹⁹. Because there are no other gods, He instructs us that to imagine otherwise will be fatal, just as a parent might teach a child not to put his hand into the fire. It is for our good that we are forbidden to chase unprofitably after the myths of our minds, receiving discipline when we disobey. “As many as I love, I rebuke and chasten: be zealous therefore, and repent²⁰.”

The teaching of the second commandment, therefore, is “heel”, or “follow Me because there is none else to follow.” The pup who wills not to follow his master is jerked brusquely along by the leash so that he is compelled to follow. The man unwilling to follow will also receive an abrupt wrench by his Master, though some may believe the effect to be produced by “Lady Luck” or “Dame Fortune.” The capriciousness of the feminist goddesses is benevolently tolerated by their creators just as they indulge their children’s whims. There are few Newtons who discover the gravity of the law requires them to heed the command to heel.

In spurning the milk of the Word of the Father, man suckles at the breast of his goddess, "Mother Nature," swallowing counterfeit nourishment with the gusto of greed. The brotherhood of man is exalted as a banner which all are directed to pursue or suffer disgrace and expulsion from society. Scant notice is paid the fact that the children of the Father are unrelated to those borne by the goddesses of man. The law that everything will produce "after its kind"²¹ is ignored in the vain expectation that a hybridization of peoples will yield godlings who will create a "better world."

Rather than attempt to re-create God's earth, man should strive to alter himself that he may be judged fit to enjoy the kingdom which God has prepared for the brethren of Christ. Jesus unmistakably identified His brothers and sisters as those who do the will of the Father²². No others will qualify for the household of God.

High-sounding phrases like "liberty of man," "equality of man," or the "fraternity of man" appear to be worthwhile goals. However, God's people were long ago warned against the false prophets who would lead them astray with charming words of deceit. We were cautioned to beware of the men whose doctrines were in opposition to the Word, "For they that are such serve not our Lord Jesus Christ, but their own belly; and by GOOD WORDS AND FAIR SPEECHES deceive the hearts of the simple"²³."

To identify such men is not difficult. They are described as, "they which justify yourselves before men: but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God"²⁴." And, "Woe unto you, when all men shall speak well of you"²⁵."

From the above, it is clear that the identity of the false prophets can be known by several signs.

1. They will serve their own appetites for material things.
2. They will speak attractive words which have an appearance of merit, but will be declarations of deceit.
3. They will justify themselves to the public, professing themselves to be virtuous.

4. They will be much honored and important in the eyes of the world.

5. They will be well-spoken of by most people.

6. They will also appear to be one of God's flock, for they will camouflage their activities by wearing sheep's clothing²⁶.

Some of the pretender priests of God will wear gorgeous apparel²⁷ or long robes²⁸. ALL of the false preachers will fail to teach the commandments, teaching instead the traditions of men, thereby making the Word of God of no effect²⁹. Their sermons will briefly mention the Word of God to conceal the substance, which will consist chiefly of their own thoughts. In short, they will inform their flocks the law of God is obsolete and will encourage the congregation to disobedience by extolling the virtues of universal fellowship with all peoples.

God's Word, however, prohibits fellowship with anyone, including family members, who behaves contrary to His law³⁰. The Christian is forbidden to keep company with idolaters³¹ and is specifically warned not to make any alliance with heathen nations³². Certainly no treaty with an alien nation is to take precedence over the law, as is permitted to other nations by the United States.

Not only are God's people to avoid alien nations and religions, but they were further instructed to destroy the shrines of the heathen³³ and to overthrow the false gods³⁴. God is well aware of the herd instinct of His sheep to follow and learn the ways of the ungodly. It is because we are so easily led astray that we are admonished to listen to His Voice, His Word, that we may follow Him to the pasture of His kingdom.

Until man learns to obey the leash of the law, he will suffer the consequences of the choke-chain of lusts and the deceitfulness of riches³⁵. The pup who prefers his ball or bone to following his master must be disciplined. More surely will God correct the man who refuses to follow His law. The command "heel" is a prerequisite to those which come next.

- ¹Exo 20:4-6; Deu 5:8-10
- ²Col 3:5
- ³Isa 2:20; Isa 31:7
- ⁴Psa 115:4
- ⁵Hos 8:4
- ⁶J Tim 6:10
- ⁷Mat 15:19; Mar 7:21
- ⁸Jer 17:9
- ⁹Isa 2:8
- ¹⁰Mat 6:24; Lu 16:13
- ¹¹Rev 21:8; Rev 22:15
- ¹²Jer 17:1
- ¹³Eze 11:19-20, Eze 36:26-27
- ¹⁴Jer 31:31-33
- ¹⁵Heb 8:8; Heb 10:16
- ¹⁶translated "do" 1292 times, "make" 631 times, "deal" 50 times, "execute" 47 times, commit keep 43 times, as well as numerous other translations
- ¹⁷Isa 59:12; Jer 14:7
- ¹⁸Exo 22:20; Exo 34:17; Deu 6:14; Deu 16:22; Deu 27:15
- ¹⁹Isa 41:4; Isa 44:6...8; Isa 48:12; Rev 1:8...11...17; Rev 2:8; Rev 21:6; Rev 22:13
- ²⁰Rev 3:19
- ²¹Gen 1:11-12...24-25; Gen 6:20; Gen 7:14; Lev 11:14-22; Deu 14:13-18; I Cor 15:39
- ²²Mat 12:49; Mar 3:34; Lu 8:21
- ²³Rom 16:18
- ²⁴Lu 16:15
- ²⁵Lu 6:26
- ²⁶Mat 7:15
- ²⁷Lu 7:25
- ²⁸Mat 23:5; Lu 20:46
- ²⁹Mat 15:3-6; Mar 7:9-13; Col 2:8
- ³⁰Rom 17:17
- ³¹Eph 5:5; I Cor 5:10; I Cor 6:9
- ³²Exo 22:31-33; Exo 34:12, 15; Deu 7:1-4; II Cor 6:14-17
- ³³Lev 17:7; Deu 32:17
- ³⁴Lev 17:7; Deu 32:17
- ³⁵Mat 13:22; Mar 4:19

Chapter 8

STAY

After drilling the pup in heeling, the next lesson teaches him not to heel. This seems contradictory until the significance of the proceeding is evaluated.

The master may not always want the pup at his heels, but it is valuable to know where he will be. It is useful to be able to situate him at a location convenient for the master. So, he is taught to remain in place by the command “stay.”

This command is the standing-stay, not the more relaxed sit-stay or the down-stay which is used for lengthy stays. In the standing-stay the dog remains poised and alert, expecting a command, just as he has previously been taught. The more advanced stays allow greater relaxation because by then he has learned to always be watchful, having developed the habit through discipline.

The similarity of the stay command to the third commandment is also not immediately obvious. The command is, “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain¹.”

Many people suppose this commandment is an injunction against profanity, particularly the expression “G__d d____n”. How this quaint belief originated is a matter for conjecture. The word “damn” in English, means “to condemn”, according to Webster. In the Greek, it is from “krino” and is variously translated in terms of avenge, condemn, judge, conclude, decree, ordain, or sentence, all of which have to do with judging. In fact, it is rendered “judge” in 87 cases, which is many times more than the combined total of the other renditions.

To ask God to damn someone, therefore, is to petition Him to judge them. Although the expression has come to be distasteful, it is nevertheless Scriptural to make such a request. David was far more explicit on several occasions in appealing to God to correct his enemies. Psalm 109 entreats God to not only condemn David's enemies, but their children as well, detailing the sort of punishment David wished to see meted out to them. Yet, God said, "David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save ONLY in the matter of Uriah the Hittite²." Since it is clear that David did not transgress the law in damning his enemies, it is not against God's law to do so.

Unlike David, most of us have a great many sins to our discredit and it would, therefore, be less appropriate for us to damn our enemies. In addition, such an idiom has become quite obnoxious and should be avoided for that reason because we are enjoined to abstain even from the appearance of evil³.

The order is that we not take His Name in vain. The word "vain" means hollow, worthless, unimportant, futile, or empty. Vanity means emptiness or sham. To take His Name vainly, therefore, means to use it in a meaningless, worthless, or empty manner. The best illustration of the empty use of His Name is shown by those who profess to be Christian, but do not possess Christ. To adopt the name of Christian is to appropriate Christ's Name as descriptive of a God-approved lifestyle. It was the disciples who were first called Christians⁴, living and teaching His Word. Few today are worthy of such distinction.

To take the name of Christ in vain is to profess the faith of Christianity without doing the works, without which it is vain⁵, meaningless, and a lie. Those who do so will not be judged guiltless⁶ and are guilty of the blasphemy for which there is no forgiveness⁷.

Christ also said, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all...but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil⁸." The meaning here is from the Greek, meaning to commit perjury, which is to be a liar.

A thorough study of this commandment traces the more literal counterpart to be a prohibition against lying, and most particular-

ly lying in God's Name. It is further clarified by Christ to mean that when a man makes a vow (gives his word) he is expected to keep it. The Scriptures have a great deal to say to elaborate on this subject and a study into the words "vow"⁹, "oath"¹⁰, and "blasphemy"¹¹ will prove most instructive. A glance at the footnotes indicating Scripture study suggestions for these words will reveal the scope of this subject, which is too detailed for inclusion here. Even a cursory search will offer convincing proof that the charge contained in the words of the third commandment refers to liars.

John writes, "He that saith, I know him, and KEEPETH NOT HIS COMMANDMENTS, IS A LIAR, and the truth is not in him¹²." God defines truth as "thy Word is truth¹³," and Christ says, "I am the way, the truth, and the life¹⁴." David declares, "thy law is the truth¹⁵," and "all thy commandments are truth¹⁶."

The mathematical theorem which states that things equal to the same thing are equal to each other makes it plain that since the Word equals Christ Who equals truth which equals law which equals all His commandments, it is clear that no one may have Christ without also keeping His commandments for they are synonymous.

There are those who will say it is impossible to keep all His commandments, "For all have sinned, and come short of the glory of God¹⁷." This is accurate, but Paul also says, "For the good that I would I do not...I delight in the law of God after the inward man...So then, with the mind I myself serve the law of God, but with the flesh the law of sin¹⁸." It is clear that keeping the law in the mind is what is specified so that a conscious effort is made to avoid the transgression of the law, rather than a deliberate attempt to evade the law by pretending it does not exist.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son¹⁹." Many believe this Scripture points directly at the Jews who specifically reject Christ. However, it is not the Jews alone who deny Christ. To deny Christ is the equivalent of denying His law which is equated with Him: therefore, the antichrists are also the anti-law or anarchist persons who would destroy God's law.

These liars are not a singular person, for we were told long ago that "...even now are there MANY antichrists²⁰." Too, those who

teach that there will appear but a single antichrist, repudiate the Word, which clearly points out the plurality of antichrists, both then and now in these latter days.

The price for being a liar is as severe as the penalty for murder. The punishment is death²¹. This is so because liars lead the people into transgression of the law, the wages of which is death²². God says not to listen to them for “they prophesy a lie IN MY NAME; that I might drive you out, and that ye might perish²³.” Note that the false prophets teach lies in the name of God, posing as Christian sheep and pastors. God states He has found these false shepherds who cause His people to err IN HIS HOUSE²⁴, the church. Consequently, judgment will begin at the house of God²⁵.

These false apostles who transform themselves into “ministers of righteousness²⁶” share many traits in common.

1. They conceal their activities by pretending to be Christian sheep²⁷
2. They appear as lambs, but speak the words of the dragon²⁸
3. Their words seem righteous to men, but are deliberately deceptive²⁹
4. They are highly esteemed among men³⁰
5. They take substance from the flock³¹ by shearing God’s sheep to enjoy an abundance of material things³²
6. They pretend great righteousness³³
7. They whitewash the politicians who lead the flock³⁴
8. They claim a “vision” of peace when there is no peace³⁵
9. They teach the traditions of men³⁶, declaring God’s law is replaced by grace³⁷, rather than that the law is fulfilled by grace, making His Word ineffectual. “Shall we continue in sin, that grace may abound? God forbid³⁸.”
10. “They profess that they know God; but in works they deny Him, being abominable, and disobedient³⁹”

Although signs of the false teachers abound in Scripture, the most telling mark of the counterfeit apostles is found in Jeremiah. In speaking of the deceiving preachers, God says, “But IF they had stood in My counsel, and had caused My people to hear MY WORDS, they should have turned them from their evil way, and from the evil of their doings⁴⁰.”

The evidence is plain. Man has gone from bad to worse in his evil ways. This is true in spite of the fact there is more so-called-Christian preaching today than ever before in all of history. Since the people have NOT turned from their wicked ways, God says the preaching which predominates does NOT supply His Word. This coincides with the prophecy of Amos for this latter day.

“Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread (the church), nor a thirst for water (God’s Word of truth), but of hearing the words of the Lord⁴¹.” The famine for God’s Word is conspicuously set in our time, for Amos details:

- * inflation (making the ephah small and the shekel great) (Amos 8:5)

- * financial manipulation (falsifying the balances by deceit) (Amos 8:5)

- * the “blue laws” abolished (selling on the sabbath) (Amos 8:5)

- * wheat bran sold separately from white flour (sell the refuse of the wheat) (Amos 8:6)

- * wandering from coast to coast in search of God’s Word, yet not finding it (Amos 8:12)

Other Scripture passages define numerous additional “signs of the times” which we are admonished to recognize⁴², but these unique signs combine only in Amos.

There is a correlation between Amos’ prophecy of the lack of God’s Word with that of Jeremiah’s declaration of lying ministers. Both correspond with Ezekiel’s statement that God’s law will be ignored⁴³, because the “priests thereof teach for hire, and the prophets thereof divine for money⁴⁴.” Therefore, it is for

the god “Money” that the Words of God are not taught. If the people were instructed in God’s Word, they would turn from their evil ways⁴⁵, but the god “Money” would crumble, causing its worshippers to diminish accordingly.

Is it any wonder God decreed the supreme penalty for liars? God has always kept His Word, which is His law, for God cannot lie⁴⁶. He is our example and if we would walk with Him we must heed his command to always tell the truth and to avoid those who lie⁴⁷ and who strengthen the hands of the evildoers⁴⁸.

The parable of the two sons asked to work in God’s vineyard⁴⁹ is an example of those who pretend to do His will as contrasted with those who repent and become Christians. Jesus told the Pharisee pretenders that the tax collectors and whores were more righteous⁵⁰. The Scripture is unmistakable: God WILL NOT LISTEN to the prayers of liars or Christian impostors⁵¹ although the false ministers say otherwise.

All Christians are required to speak the truth. To do otherwise is to be a liar and to incur the ultimate penalty. To assume the name of Christian in vain is to take His Name in vain. This is the third command which demands that we “stay” upon our word, holding to all vows regardless of any consequences. God honors those who fear Him, and “He that sweareth to his own hurt and changeth not⁵².”

¹Exo 20:7; Deu 5:11

²I Kin 15:5

³I Thes 5:22

⁴Act 11:26

⁵Jas 2:17, 20, 22, 24, 26

⁶Exo 20:7; Deu 5:11

⁷Mat 12:31

⁸Mat 5:33-37

⁹Num 30:2-14; Deu 23:21-23; Psa 22:25; Psa 50:14; Psa 56:12; Psa 61:5-8; Psa 65:1; Psa 66:13; Psa 75:11; Psa 116:14; Psa 132:2; Pro 7:14; Ecc 5:4; Isa 19:21; Jer 44:25; Jon 2:9; Nah 1:15; Mat 5:33; Act 18:18; Act 21:23

¹⁰Num 30:2-13; Deu 7:8; Deu 29:12-14; Jos 2:17-20; Jos 9:20; I Sam 14:26-28; II Sam 21:7; I Kin 2:43; I Kin 8:31; I Kin 18:19; II Kin 11:4; I Chr 16:16; II Chr 15:15; Neh 5:2; Neh 10:29; Psa 44:16; Psa 105:9; Ecc 8:2; Ecc 9:2; Jer 11:5; Eze 16:59; Eze 17:13-19; Eze 21:23; Eze 35:12; Dan 9:11; Zech 8:17; Mat 5:33; Mat 14:9; Mar 6:26; Lu 1:73; Act 2:30; Act 23:21; Heb 6:16-17; Heb 7:20-28; Jas 5:12

¹¹Lev 24:11-16, 23; Lev 24:16; II Sam 12:14; I Kin 21:10-13; II Kin 19:6, 22; Psa 74:10, 18; Isa 37:6-23; Isa 52:5; Isa 65:7; Eze 20:27; Mat 9:3; Mat 15:19; Mat 26:65; Mar 2:7; Mar 3:28-29; Mar 7:22; Mar 14:64; Lu 5:21; Lu 12:10; Lu 22:65; Joh 10:33-36; Act 18:6; Act 19:37; Act 26:11; Rom 2:24; Col 3:8; I Tim 1:13, 20; I Tim 6:1; II Tim 3:2; Tit 2:5; Jas 2:7; Rev 2:9; Rev 3:9; Rev 13:1-6; Rev 16:9-21; Rev 17:3

¹²Joh 2:4

¹³Joh 17:17

¹⁴Joh 14:6

¹⁵Psa 119:142

¹⁶Psa 119:151

¹⁷Rom 3:23
¹⁸Rom 7:19...25
¹⁹I Joh 2:22
²⁰I Joh 2:18
²¹Jer 50:36; Rev 21:8
²²Rom 6:22
²³Jer 14:15
²⁴Jer 23:11; Eze 23:39; Eze 44:7
²⁵I Pet 4:17
²⁶II Cor 13:15
²⁷Jer 23:11; Eze 34:2-3; Mat 7:15
²⁸Rev 13:11
²⁹Rom 16:18
³⁰Lu 6:26; Lu 16:15
³¹Eze 34:8-10
³²Eze 34:2; Rom 16:18
³³Lu 16:15
³⁴Eze 22:27-28
³⁵Jer 6:14; Jer 8:11; Eze 10:6-10; Eze 13:10
³⁶Mat 15:3-6; Mar 7:13; Col 2:8
³⁷Mat 5:19
³⁸Rom 6:1-2
³⁹Tit 1:16
⁴⁰Jer 23:22
⁴¹Amo 8:11
⁴²Mat 16:31
⁴³Eze 7:26
⁴⁴Mic 3:11
⁴⁵Jer 23:22
⁴⁶Joh 10:35; Tit 1:2; Heb 6:18
⁴⁷Lev 19:11; Psa 31:6, 18; Psa 40:4; Psa 62:4; Psa 63:11; Psa 120:2; Pro 6:16-19; Pro 12:22; Pro 19:5, 9;
 Isa 59:3-4, Jer 23:14; Eze 13:8-9; Zep 3:13
⁴⁸Jer 23:14
⁴⁹Mat 21:28-31
⁵⁰Mat 21:31
⁵¹Isa 59:2-4; Jer 7:16; Jer 11:14; Jer 14:12; Eze 8:18; Mic 3:4; Zec 7:12-13
⁵²Psa 15:4

Chapter 9

SIT

The fourth command the dog learns is to “sit”, which parallels the fourth commandment.

“Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it¹.”

The similarity between our command to the dog to “sit and God’s command to us to “rest” is self-evident. When the master pauses, the dog is obliged to halt also and to sit. Likewise, God rested on the seventh day and demands that we do so also if we are to follow in His steps. If we do not “sit”, we are leaving His side and working our own works rather than attending Him².

The importance of this command is emphasized by the large number of words it contains. An unusual feature of the fourth commandment is that in it God presents us with His reason for wishing our obedience. This commandment is also unique in that it has three parts:

1. “Six days thou SHALT labour, and do ALL thy work³”
2. “...in it thou SHALT NOT do ANY work⁴”
3. “that thy manservant and thy maidservant may REST as well as thou⁵.”

The sabbath was given as a sign⁶ between God and His people to be observed as a PERPETUAL covenant⁷. It was hallowed, or set apart, and distinguished from all other days of the week⁸ by its characteristics which God explicitly defined. No other day resembled the sabbath, for the six other days were distinctly contrasted to mark God's sign clearly.

Today, there is so little difference between the sabbath and the six working days that it is scarcely discernable. Few notice any distinction between the sabbath and "workdays", except to note it gives them an "opportunity to get things done" which are not convenient to do during the week. Those sabbath-drudges who are not buying or selling occupy themselves with car repairs, housecleaning, moving, paperwork, painting, lawn care, or other wearisome tasks. Many businesses close, while many do not. Churches unlock doors and permit members to enter for a couple of hours. Otherwise, restaurants flourish, shops thrive, amusements prosper, and business in general basks in the golden glow of money.

How is it possible this day has lost all of its God-given distinguishing signs? Can the love of money be responsible? An examination of the three parts of this command will yield an explanation.

Labor

Firstly, God said, "six days thou SHALT labour⁹." At a glance, it would seem this portion of His command is being obeyed, at least by the majority of people. However, there are generations of families who do not work on any day, nor do they so much as apply for work. These indolent people are nurtured by a scandalous welfare system, supported by taxpayers too busy with their own affairs to supervise the interests of God. Cunning politicians have convinced the unsuspecting sheep to support their corrupt programs under pretence of assisting the needy, while secretly paying the greedy to garner votes. Had Christian churches obeyed God's admonition to relieve unfortunates¹⁰, such a wool-pulling could not have occurred. The end result allows the subsidy of sloth and inadequate assistance to hapless victims of bureaucracy.

God says, "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn

aside the needy from judgment, and to take away the right from the poor of My people, that widows may be their prey, and that they may rob the fatherless¹¹.” The politicians who have furthered these frauds, living in princely style, may well be termed the “princes” of our time, of whom God has much to say:

- “...whose MERCHANTS ARE PRINCES, whose traffickers are the honourable of the earth.” (Isaiah 23:8)
- “Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls to get dishonest gain.” (Ezekiel 22:27)
- “That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.” (Micah 7:3)
- “Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones til the morrow.” (Zephaniah 3:3)

According to God, such a system is illegal, for He says, “...if any would not work, neither should he eat¹².” It is evident that through toleration of these illicit schemes the Christian gives his tacit approval and participates in them by default. In addition, many not only lend financial support to such scoundrels, but also fellowship with them. Whereas, the Christian is told to “note that man, and HAVE NO COMPANY WITH HIM¹³.”

No Labor

The second part of this commandment states, “in it thou shalt not do ANY work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gate¹⁴.” No room is left for doubt or speculation as to who might be exempt.

God’s Christian people scrupulously kept this law for many years, marking them from other peoples by this sign. Laws were passed by Christian men to reinforce the commandment, which were called “blue laws”¹⁵ and termed the “legislation of morality” by pseudo-Christians and by the non-Christians who resented the imposition of God’s law on their business activities.

Today, few of the blue laws remain, a mute testimony to the perfidy of God's people to "occupy till I come"¹⁶."

The unfaithful stewards of God's house yielded to the influence of the merchants to abolish this command. The merchants have cleverly propagandized the blue laws as an "injustice", calling them a "restraint of trade". God *intended* that trade be restrained, for He clearly said so.

An interesting sidelight on the word translated as "merchant" (and as "traffick" or "trafficker") in a number of passages reveals it to mean "Canaanite"¹⁷. As most people know, the Canaanites were the enemies of God's people and were worshippers of false gods¹⁸ just as the Canaanite (merchant) of today continues to worship money. To illustrate:

"... the crowning city, whose *merchants are princes*, whose traffickers are the honourable of the earth." (Isaiah 23:8)

"... the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof." (Isaiah 23:11) (Note: Here, the word means "male prostitute"¹⁹.)

"He is a merchant, the balances of deceit are in his hand: he loveth to oppress." (Hosea 12:7)

"... all the merchant people are cut down; all they that bear silver are cut off." (Zephaniah 1:11)

In Revelation, the merchants are described as having waxed rich through "Babylon the great"²⁰ and as those who will weep and wail at the destruction of "that great city"²¹. However, God admonishes, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues²²."

The success of these merchants (i.e. Canaanite enemies) in destroying the Sunday blue laws is not surprising, "... for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived²³." The word "sorceries" here is from the Greek "pharmakeia", literally meaning medicines or drugs²⁴.

The law forbade both buying and selling²⁵ on the sabbath, which included foodstuffs²⁶. Cooking was also prohibited²⁷, although the hungry were allowed to eat of the field²⁸. Evidently,

God intended no work for the restaurateur on the sabbath, contrary to popular notions of Sunday dinner out. The only work sanctioned was that which was strictly essential, such as healing the sick²⁹ or emergency help for animals, including watering³⁰. The penalty for disobeying this commandment is also death³¹.

Christ's followers considered this command so important they did not even prepare His body for burial until after the sabbath was past³². Yet, man supposes his menial tasks performed on the sabbath to be allowable by God, because he must work the other six days. How blind His sheep are! "Who is blind, but my servant? or deaf as my messenger that I sent? . . . Seeing many things, but thou observest not; opening the ears, but he heareth not³³." "Who hath ears to hear, let him hear³⁴."

Is it not clear that if the first part of this commandment were truly obeyed and "all" the work done, there would remain no work to be done on the sabbath? Further, does not God say that we shall be rewarded "according to our works³⁵?" And, of the sabbath that "whosoever doeth work therein shall be put to death³⁶." Certainly, the example of the man who merely gathered sticks on the sabbath and was put to death for desecrating the sabbath³⁷ should serve as a grave warning that any of man's works was and is forbidden on this day.

The demand not to work requires no effort on man's part, yet even this small requirement is not met by His people. God's workman who "needeth not to be ashamed³⁸" is surely mortified by those who turn God's glory to shame³⁹ in failing to respect such an easily kept command. Yet the average Christian of today does nothing to set things right. He may shake his head and comment unfavorably on these desecrations, but like Gideon's fearful 22,000 followers⁴⁰, they are afraid and return to their homes without engaging in God's battle.

In teaching a dog to obey, his attention is concentrated and made predominate by the very absence of a cue. That is, when the dog is not occupied with the work of receiving and obeying a specific command, he is supposed to be alert for the next command. His watchfulness for his master's direction increases his capacity for attention and his decision to do right builds his character. This vigilance encourages the dog to resist temptations which would otherwise present themselves for his attention.

Likewise, when man ceases from his six days of labor he is then in a position to give God his undivided attention. He is in the position of the dog who awaits the next command of his master rather than chasing after whatever attracts his notice. The command to “sit” demands that the trainee cease from all activity and await further instruction.

Additional instruction at this time is to be supplied by the only class of people who are directed to perform duties on the sabbath, the priests or clergy⁴¹. It was the duty of the clergy to teach God’s Word to the people on the sabbath⁴². Even in the New Testament, we see that the law of Moses was regularly taught on the sabbath⁴³, and that Jesus Himself taught the people on the sabbath⁴⁴.

Today, not only is God’s law not taught, but it is spoken against by preachers proclaiming it is no longer necessary. However, Christ declared that no portion of His law would fail “till heaven and earth pass”⁴⁵, and He condemned those who taught otherwise⁴⁶.

Rest

The third part of this commandment is to rest. It is interesting to observe that the sabbath is generally perceived as a “day of worship” rather than as a day of rest. To label this day as a “day of worship” is by inference to imply that the other six days are *not* days of worship, just as the title *The Living Bible* suggests other versions to be lifeless or of no value.

To sanction the label of the sabbath as a “day of worship” is to invalidate the first commandment, which requires us to love God with everything we have⁴⁷ ALL days of the week. How subtle the enemy is.

Such a cunningly innocent sounding phrase as “a day of worship” can be the loss of the nail which causes the battle to be lost. Destruction of daily worship inevitably leads to the indifference of the condemned lukewarm church of Laodicea. This small turn of phrase leads to annihilation of all the law⁴⁸ which hangs or depends upon the first commandment of consistent worship. Small wonder that the casual Christian has come to be known as the Sunday Christian, though some devote but an hour of “the day of worship” to Him.

God in His wisdom gave the sabbath to man for rest and accented clearly that it was so designed by forbidding work on that day. The sabbath was not made for God, Who never tires⁴⁹, but for man⁵⁰, who requires regeneration⁵¹. The fact that man worships more formally on the sabbath is a luxury affordable by rest from work.

Certainly, God Who made us and provides for our best interests, is well aware of our need to rest. Man's weakly defended weekly sabbath of rest was augmented with plenteous additional feasts or sabbaths to refresh him from his labors.

Three times a year⁵² extraordinary sabbaths were declared for observation. These special Feasts were Passover⁵³, the Feast of weeks⁵⁴ (often called Pentecost), and the Feast of Tabernacles⁵⁵, which is also called the Feast of the ingathering. Today, the modern Christian appears to prefer the state appointed holidays (holy days) of labor day, memorial day, and various birthdays to those ordained by God. Our Independence day celebrates a triumph of man rather than glorifying God, and our father's day does no honor to The Father, although our Thanksgiving is a pale shadow of the Feast of ingathering.

The need of man to rest was further satisfied by an entire sabbath year every seven years⁵⁶, and an additional year of rest on the fiftieth year⁵⁷. The seventh year sabbath provided a very particular rest in that it freed men of all debts and servitude⁵⁸, enabling them to be free from the anxieties of debt as well as tedious labor. The fiftieth year sabbath, or jubilee, was also very special because that year all property was restored to its rightful family⁵⁹, which prevented anyone from disinheriting another.

The benefits to be had from God's sabbaths are plain to see. With so many advantages for every man and no disadvantages, who would not choose to celebrate rest? To be free from debt? To own debt-free property? Perhaps the only men who fail to make this choice are those who are unaware of these provisions in God's law. Why have they not heard? There can be but two reasons:

1. They have not read the Bible, and/or
2. The preacher has failed in his duty to inform them.

Obedience to this command is so natural and so easy it seems difficult to conceive of a reason for deliberate disobedience. That is, until realization dawns that there is one other who would choose to disobey such a delightful command. The outlaw beneficiary would be the one who would profit from our added labors, debt, and confiscated property. It is within reason to imagine such a villain would employ persons of influence (such as preachers) to further his greedy goals. These hirelings would, of course, forfeit their Judas-money if they failed to persuade and perform according to the wishes of their procurers.

But the preacher's responsibility is to God and we may remedy only our own shortcomings. The antidote for our ignorance of these matters lies within our reach. We have only to read for ourselves the truth of God's Word to learn how far we have been led astray. God says, "My people hath been lost sheep: *their shepherds have caused them to go astray*⁶⁰." This is because, "He that turneth away his ear from hearing the law, *even his prayer shall be abomination*⁶¹." Christ said those who teach men to disobey the divine law have sealed their fate⁶² by teaching the traditions of men⁶³ rather than His Word.

God gave us an example when He rested on the seventh day. If we follow Him, we will follow His example and command and rest also, for failure to stop when He does is not following, but attempting to lead.

Let us allow Him to lead, for He knows the greenest pastures and that the grass beyond His fence is artificial, unsatisfactory, and poisonous. Let us sit at the table before us which He has prepared for our enjoyment, secure in the knowledge that while we attend His Feasts He will stand guard so that no intruders can spoil us⁶⁴.

The sabbath is a pleasure He has chosen for our good, knowing that we, like the dog, require both rest and recreation for our well-being. This sit is a temporary rest and we are expected to automatically come to heel again when it is over. Likewise, we are supposed to learn to sit automatically, without a command, when He stops.

¹Exo 20:8-11; Exo 31:13-17; Deu 5:12-15
²Isa 58:13-14
³Exo 20:9; Deu 5:13
⁴Exo 20:10; Exo 31:15; Deu 5:14
⁵Exo 20:11; Exo 35:2; Deu 5:14
⁶Exo 31:13, 17; Eze 20:12
⁷Exo 31:16
⁸Exo 20:11; Exo 31:15; Exo 35:2; Deu 5:14
⁹Exo 20:9; Exo 23:12; Exo 35:2; Deu 5:13
¹⁰I Tim 5:16; Jas 1:27
¹¹Isa 10:1-2
¹²II Thes 3:10
¹³II Thes 3:14
¹⁴Exo 20:10; Exo 31:15; Deu 5:14
¹⁵Webster, "blue laws"
¹⁶Lu 12:42; Lu 19:13; I Cor 4:2
¹⁷*Strong's Exhaustive Concordance of the Bible*, #3667
¹⁸Exo 23:32-33; Exo 34:12-16; Deu 7:1-4
¹⁹ibid. #3611
²⁰Rev 18:3
²¹Rev 18:11
²²Isa 52:11; II Cor 6:17; Rev 18:4
²³Rev 18:23
²⁴ibid. #5331
²⁵Neh 10:31; Neh 13:15-22; Jer 17:19
²⁶Neh 10:31; Neh 13:15-22
²⁷Exo 16:23; Exo 35:3
²⁸Deu 23:25; Mat 12:1-8; Mar 2:23-26; Lu 6:1-5
²⁹Mat 12:10-13; Mar 3:1-5; Lu 13:10-17; Lu 14:1-5; Joh 5:8-16; Joh 7:22-24
³⁰Lu 13:15; Lu 14:5
³¹Exo 31:14; Exo 35:2-3; Num 15:32-36
³²Mar 16:1-2; Lu 23:56
³³Isa 42:19-20
³⁴Mat 11:15; Mat 13:9, 43; Mar 4:9, 23; Mar 7:16; Lu 8:8; Lu 14:35
³⁵Psa 62:12; Pro 24:29; Jer 25:14; II Cor 11:15; Rev 2:23; Rev 20:12-13; Rev 22:12
³⁶Exo 35:2
³⁷Num 15:32-36
³⁸II Tim 2:15
³⁹Psa 4:2
⁴⁰Jud 7:3
⁴¹Exo 27:21; Lev 24:3; Num 1:50; Num 3:6-9, 12, 38; Num 8:6, 11, 15, 16, 18-20, 24, 26; 18:2, 5-6;
⁴²Lev 10:8, 11
⁴³Act 15:21
⁴⁴Mar 1:21; Lu 4:31
⁴⁵Mat 5:18
⁴⁶Mat 5:19
⁴⁷Mat 22:37-38; Lu 10:25-27
⁴⁸Mat 22:37-40
⁴⁹Isa 40:28
⁵⁰Isa 28:12; Mar 2:27
⁵¹Exo 16:30; Exo 20:11; Deu 5:14
⁵²Exo 23:14-17; Deu 16:16
⁵³Exo 12:3...24; Exo 23:14-17
⁵⁴Exo 23:14-17; Lev 23:15-16
⁵⁵Exo 23:14-17; Lev 23:24-25
⁵⁶Exo 23:10-11; Lev 25:1-7; Lev 26:34-35; II Chr 36:21
⁵⁷Lev 25:8-13
⁵⁸Exo 21:2-6; Deu 15:1-14
⁵⁹Lev 25:10, 13; Lev 27:24
⁶⁰Jer 50:6
⁶¹Pro 28:9
⁶²Mat 5:19-20
⁶³Mat 15:3, 6; Mat 7:8-9; Col 2:8
⁶⁴Exo 23:22; Exo 34:24; Deu 28:10-11; Pro 16:7

Chapter 10

The Automatic Sit

After the dog has demonstrated his understanding and willingness to sit on command, the next lesson teaches him to sit without a command, which is the automatic sit. Once the precept of sitting has been clearly communicated, the concept of associating the sit with the master's pause is taught so the dog will automatically sit of his own accord when his master pauses.

The conditioning for the automatic sit has already been instilled by the thoroughness with which the trainer has prepared his charge in the previous lessons. By this time, the dog understands the instructor is his master because he has housed, nourished, and disciplined him and he must oblige by responding in what has come to be a natural manner. This is because although the trainer is not the actual "leader of the pack" he would instinctively follow, he is the deputy in charge whose authority has been established through consistent training.

Since parents are God's delegates on earth, this training may be likened to the fifth commandment, which is:

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee¹."

It is the parents, not the public schools, whose duty it is to instruct² their children in obedience, morals, ethics, and responsibility. If they perform the early lessons properly, the child *will* automatically give them the honor which is their due, just as the dog will be inspired to sit of his own volition when expected to do so when he has been correctly grounded in the early lessons.

A major portion of the education involves teaching love. And, since love is most easily acquired through propinquity, it is

through this nearness of constant association that the closeness of kinship creates a lasting bond. For, if we love not those whom we have seen and known, how shall we learn to love God, whom we have not seen³?

And because close association creates a bond of affinity and brotherhood, God's people are required to keep themselves separate (segregated) from other peoples⁴ so that they will not learn and imitate the ways⁵ (customs, laws) of those who do not follow God's law.

With the duty and privilege of instructing children, God also gave authority⁶ to the parents because of the natural foolishness of children⁷ to attempt to escape obedience. And, since the enforcement of authority often requires disciplinary action, the duty of chastening was imposed on the parents⁸. However, the parents were instructed to rule with love⁹ rather than rigor¹⁰, for too great a severity does not exemplify God's grace, which we are to emulate¹¹.

In looking to God for our pattern of discipline, we see it is frequently necessary to use harsh measures¹² for instruction in obedience. We do not like to punish our children, nor does God¹³, but we are told that if we truly love them, we will do our duty by chastising¹⁴ them when their deeds merit it. In fact, because this is such an important injunction God, has given special instructions to those with unmanageable children. A deliberately disobedient or incorrigible child is to be brought before the elders and stoned to death¹⁵ so that others will learn to obey and their "days may be long."

Note that both Matthew and Mark¹⁶ point out that Jesus said this commandment is still in effect, although men have made it ineffective¹⁷ through man's contrary laws. The consequence of man's "mercy" and "wisdom" in disobeying God's law to execute these ungovernable children can be seen in the daily newspapers and broadcasts which demonstrate the results to be innumerable thefts, murders, and other crimes affecting a vast segment of the population. Apparently, the chief priests and rulers of our age feel it is more merciful to protect the evildoers than to defend the law-abiding citizenry. They condemn God's law as being unjust¹⁸, while proclaiming their own great compassion and righteousness¹⁹.

We should not be surprised at the clemency of these self-righteous persons toward the criminal, for we are told they will transform themselves into ministers of light²⁰, and that if our own righteousness (obedience) does not exceed theirs we may not enter into His kingdom²¹. And, since we have *no* goodness of our own²², we must rely on God's righteous judgment as expressed in His law, for "We ought to obey God rather than men²³."

To deliver one's own child to execution would be, without doubt, the most difficult task imaginable. However, is that not exactly what Father Abraham was required to do²⁴? And Abraham believed God and it was imputed to him for righteousness²⁵. Now Abraham was not asked to deliver Isaac to death for rebelliousness, but for testing. How much more difficult it must have been for him to anticipate the sacrifice of a good son rather than a bad one! As it turned out²⁶, Abraham was not required to kill his son, but to show a willingness to obey God.

As it turns out for us too, we will not be required to surrender our children to the executioner IF we will obey God and train them up in the way they should go, for when we do so, they will not depart from doing what is right²⁷. How simple a solution it is to follow God's law rather than that of man.

We were told in the last two verses of the Old Testament that God would send us Elijah the prophet before the ". . . dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers²⁸." Further, Jesus said that John the Baptist was Elijah²⁹. In addition, Gabriel prophesied of John that he would go before Christ "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just . . .³⁰."

When we review the words of John the Baptist, we see that his message was always "Repent"³¹, and that his baptism was the "baptism of repentance³²." Repent of what? That we should repent of sin because God is coming to judge the world. And what is sin? According to God, "sin is the transgression of the law³³." According to Webster, to transgress means "to violate a command or law: sin." Quite clear, don't you think?

Of course, the chief priests of this age have taught the law is "done away" because we are saved by grace. That is about as ridiculous as saying there are no longer any speed laws when the

officer graciously warns us instead of writing a deserved citation. Now why would the chief priests and rulers of this world want us to disbelieve and disobey God? Power? Money? They claim they just want peace . . . but God says they “bite with their teeth and cry, Peace³⁴,” and “by peace shall destroy many³⁵,” and that there is no peace³⁶. In fact, we were warned that “when they shall say, Peace and safety; then sudden destruction cometh³⁷.”

We see that their “peaceful means” (meaning don’t hurt the criminal) have not been effective. Christ Himself said He did not come to send peace upon the earth, but a sword³⁸. Christ also warned that His disciples who taught the people His Word (law) would be hated by the world³⁹. Therefore, John the Baptist was so hated he lost his head⁴⁰ because he preached repentance to those who were disobedient to God’s law.

Now we know John “turned the heart of the fathers to the children” because Gabriel and Jesus said so⁴¹. However, when we study the prophecy in Malachi 4:5-6, we see this was only the first half of the fulfillment of the prophecy. We may therefore, expect the latter half of the prophecy, “. . . and the heart of the children to their fathers,” to be fulfilled in our day.

To turn the heart of the children to their fathers must mean that the children will learn to hear and obey their fathers. Yet, surely God does not intend that we should obey the sinful men whom He has condemned, but rather the righteous models He has set forth for our examples⁴².

Certainly one of the most prominent examples given us was Father Abraham⁴³. Christ verifies that Abraham was indeed one of our fathers by saying, “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise⁴⁴.” Christ also said Abraham’s children “would do the works of Abraham⁴⁵.”

What were the works of Abraham in teaching his children which we should observe?

1. He believed and obeyed God⁴⁴ at all costs.
2. When he was called to leave his family and country, he did so⁴⁷, for those who will not do so cannot be His disciples⁴⁸.

3. He loved his neighbor as himself in permitting Lot the choice land of the territory rather than take it to himself⁴⁹.
4. He kept himself and his family separated from the other peoples of the land⁵⁰, for God tells His people to be separated from others⁵¹.
5. He looked after the interests of his own family, going to war to rescue Lot⁵², for the man who will not look after his own people “is worse than an infidel⁵³.”
6. He paid tithes of all his goods⁵⁴, as we are instructed to do⁵⁵.
7. He circumcised himself and all his people⁵⁶, as we are to circumcise our hearts⁵⁷.
8. He offered his son to God⁵⁸, as we are told to bring our children to Him⁵⁹.
9. He arranged the marriage of his son, Isaac, to a woman of his own race⁶⁰, for God has forbidden the mixture of one race with another⁶¹.

Abraham’s works listed above are not fashionable today. Who believes God? Who would leave his family and friends to follow Him? Who protects his neighbor or his neighbor’s property when it might cause him to become involved? Who dares to keep separated from other races for fear of being called a racist? Who pays tithes when a little dab will do ya? Who undergoes circumcision of the heart by removing the “pleasures” of sin? Who would sacrifice his child to obey God? Who would permit parents to arrange a marriage when they would rather do it themselves? Who dares oppose race mixing for fear of offending man instead of God?

Not only are these duties towards God out of vogue, but many of them are actually illegal in our system today. We are not allowed to protect our neighbors from looting, but must permit our modern judges to set the robbers free on technicalities of man’s law. We may not separate ourselves from other races, for that is called discrimination, which is contrary to man’s law. We do not punish our children as they should be on account of the “rights”

which they have been given to oppose God's law. Parents who might insist on a proper marriage for their children, have no voice in a society which prefers the children to choose so unwisely that divorce is a prominent mark of their lack of discernment. Man's law not only permits intermarriage of the races, but in some cases, even allows marriage within a sex; whereas God declares homosexuality not only an abomination⁶², but they are to receive the death penalty⁶³.

Those who are of "the household of God⁶⁴" will heed God's Word rather than the words of men. God tells us we are to prefer one another⁶⁵ and separate ourselves from any who would lead us into violation of His will⁶⁶. It is quite natural to prefer one's own family above strangers, yet today society has been conditioned to think this wicked. When we prefer our own race to another (regardless of which race it may be), this is merely favoring our extended family. We might therefore be called a "familyist," which is a more accurate definition than "racist."

These principles are sound, being based upon the Word of God, and it is the duty of parents to teach their children these important doctrines rather than permit the government schools to indoctrinate the children with a distorted view of what masquerades as truth.

In teaching properly, one uses example as well as verbal instruction, so that parents are obliged to become standards of behavior for the children to imitate.

To pattern oneself after the Master, it is necessary to be so watchful of the Master that cues are acquired only through observation. Here, too, there is a parallel with canine training, for the dog's only cue for the automatic sit is to be aware of his master's pause immediately, and then to sit. He is allowed to get up again after sitting, but must sit automatically each time the trainer stops, whether it is for instruction or simply because the trainer wishes to rest. In this position the pupil is most ready to receive further instruction . . . and so he shall.

¹Exo 20:12; Deu 5:16; Mat 15:4-6; Mar 7:10; Mar 10:19; Lu 18:20; Eph 6:2

²Deu 4:9-10; Pro 22:6; Eph 6:4

³I Joh 4:20

⁴Exo 22:31-33; Exo 34:12, 15; Lev 20:24; Deu 7:1-4; Deu 32:8; Ezr 6:21; Ezr 10:11; II Cor 6:14-17

⁵Lev 18:3, 26-30; Lev 20:23; Deu 12:29-31; Deu 18:9-14; II Kin 21:1-7; II Chr 36:14

⁶Mar 13:34; Lu 9:1; Col 3:20; I Tim 3:4; Heb 12:9

⁷Pro 22:15
⁸Pro 13:24; Pro 19:18; Pro 23:13-14
⁹Eph 6:4; Col 3:21
¹⁰Rom 2:29; II Cor 3:6
¹¹Joh 13:15
¹²Lev 26:14-43; Deu 28:15-68
¹³Deu 30:19; Eze 18:32; Eze 33:11
¹⁴Heb 12:6-7; Rev 3:19
¹⁵Exo 21:17; Deu 21:18-21; Mat 15:4; Mar 7:10
¹⁶Mat 15:4; Mar 7:10
¹⁷Mat 15:6...9; Mar 7:13
¹⁸Eze 19:25; Eze 33:17; Rom 10:3
¹⁹Lu 16:15; Lu 18:11-12
²⁰II Cor 11:13-15
²¹Mat 5:20
²²Mat 19:17; Mar 10:18; Lu 18:19
²³Act 5:29
²⁴Gen 22:1-10; Heb 11:17
²⁵Rom 4:3...22; Gal 3:6; Jas 2:23
²⁶Gen 22:11-12
²⁷Pro 22:6
²⁸Mal 4:5-6
²⁹Mat 11:14; Mat 17:10-13
³⁰Lu 1:17
³¹Mat 3:1-3; Mar 1:2-9; Lu 3:2-9; Joh 1:23
³²Mat 3:11; Mar 1:4; Lu 3:3
³³Rom 4:15; I Joh 3:4
³⁴Mic 3:5
³⁵Dan 8:25
³⁶Isa 59:8; Jer 4:10; Jer 6:14; Jer 8:11...15; Jer 14:19; Jer 23:17...22...25; I
³⁷I Thes 5:31
³⁸Mat 10:34; Lu 12:51
³⁹Mat 10:22; Mat 24:9; Mar 13:13; Lu 21:17; Act 28:22; II Pet 2:2
⁴⁰Mat 14:10; Mar 6:16...27; Lu 9:9
⁴¹Mat 11:14; Mat 17:10-1; Lu 1:17
⁴²Ecc 1:9; Ecc 3:15; Rom 15:4; I Cor 10:6-11
⁴³Mat 8:11; Mar 12:26; Lu 13:28; Joh 8:39
⁴⁴Gal 3:29
⁴⁵Joh 8:39
⁴⁶Rom 4:3...22; Gal 3:6; Jas 2:23
⁴⁷Gen 12:1-4
⁴⁸Mat 10:37; Mar 10:29; Lu 14:26
⁴⁹Gen 13:9
⁵⁰Gen 13:12...18
⁵¹Ezr 10:11; II Cor 6:17
⁵²Gen 14:14-16; Heb 7:1
⁵³I Tim 5:8
⁵⁴Gen 14:18-20; Heb 7:2
⁵⁵Mat 23:23; Lu 11:42; Lu 18:12
⁵⁶Gen 17:24
⁵⁷Rom 2:25...29
⁵⁸Gen 22:2-10
⁵⁹Mat 19:14; Mar 10:14; Lu 18:16
⁶⁰Gen 21:21; Gen 24:1-9
⁶¹Gen 28:6; Exo 34:12-16; Deu 7:1-4; Jos 23:12; Jud 3:5-8; I Kin 11:2-4; E;
Neh 13:25; Mal 2:11-12
⁶²Gen 19:4-7; Lev 18:22, 26-27, 29; Lev 20:13...23; Deu 23:17; Jud 19:22-2;
⁶³Lev 18:22...29; Lev 20:13; Rom 1:24...32
⁶⁴Eph 2:19
⁶⁵Rom 12:10
⁶⁶Gen 28:6; Exo 34:12-16; Deu 7:1-4; Jos 23:12; Jud 3:5-8; I Kin 11:2-4; E;
Neh 13:25; Mal 2:11-12; II Cor 6:17

Chapter 11

The Sit-Stay

The dog now thoroughly understands that he must sit on command as well as sit automatically when his master stops with him at heel. Until this time, he has been permitted to rise after performing the sit correctly, for there has been no cause to restrain him from doing so heretofore. However, there will be times when his master will wish him to remain in place, especially when it is apparent he may be injured or killed in life threatening situations.

In an emergency it is far too late to expect to teach him to remain in place, so his obedience must be taught before a dangerous situation arises. He is drilled repeatedly under circumstances which make his attention predominate so that no matter what the temptation or distraction, he will obey. This is done by encouraging him to resist temptation again and again through offering him various distractions, because control means protection. It should be evident that the more absolute the control, the greater the security and protection the dog will have.

To achieve this level of obedience, it is necessary always to be consistent, rewarding good behavior and punishing bad conduct severely. This degree of submissiveness should have already been achieved in prior lessons, particularly in the one preceding this one. To be certain he has learned, and to reinforce prior lessons, he is given examples to observe should he decide to disobey, because if it is necessary to constantly repeat “stay, stay” the instruction is useless. Therefore, the dog is taught to maintain his sit when told to do so.

This exercise, then, may be likened to the sixth command, which is:

“Thou shalt not kill’.”

Just as the dog is not allowed to move from the sit-stay to confront a distraction, neither is man licensed to react to any stimulus to do murder. That this commandment is a prohibition against murder is demonstrated by the following:

1. The same Hebrew word translated as “kill” in this commandment is also translated as “murder” elsewhere².
2. The description of the act which uses the words “presumptuously”³, “lie in wait”⁴, and “with guile”⁵, make it clear this is a deliberate premeditated act.
3. God commands that certain persons be killed who have violated His law⁶.
4. The fact that God commands war (killing) in some cases⁷.

Because God has said, “Thou shalt not murder,” but has decreed death⁸ as its punishment, He has appointed agents to perform the execution so that an individual is not held liable. No matter how serious the provocation to administer the penalty oneself, we are required by the law to “sit-stay” and hold our position, awaiting the proper command, for vengeance is His⁹.

The act of murder is unmistakably defined so that it includes those as murderers who hire others¹⁰ to do the dirty work as well as the person actually performing the act. A distinction, however, is made in cases of accidental killing, providing different penalties for manslaughter¹¹. Yet God’s justice does not let even the accidental killer get off scott free, for had he loved his neighbor as himself¹² he would have acted more carefully.

The congregation was appointed to judge whether or not the killing was accidental or deliberate¹³ and sentenced accordingly. Unintentional deaths, whether as a result of conflict or chance, are punished by requiring the offender to go to specially set aside cities of refuge¹⁴. If the guilty party left the city of refuge for any reason during his prescribed detention, he was to be executed¹⁵ for refusing to obey the judgment.

In the instance of a murderer attempting to flee to a city of refuge, there was to be no shelter given him¹⁶. On the contrary, he was to be extradited from the city and sentenced. The trial was to

be immediate¹⁷ and the sentence speedily carried out. The only prescribed punishment for murder was death and no other penalty was permitted¹⁸. If the suspect were found guilty, there was to be no sympathy¹⁹ for the assassin for any reason.

Today's bleeding hearts say it is cruel and usual to execute the murderer, while ignoring the plight of the victims. Rabid dogs are killed to avoid infecting others, but rabid men are granted clemency to both contaminate and kill others. Yet, the same people who bestow so much consideration on the criminal's welfare have no compunction whatsoever regarding taking the life of children. Of course, they justify killing the children by claiming that the unborn have no life, contrary to God's Word.

To illustrate that God regards life in the womb, let us consider Scripture.

1. Of Jacob and Esau, He says,

“And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are *in thy womb*, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, there were twins in her womb.” (Genesis 25:22-24)

2. Also, of Jacob and Esau,

“He took his brother by the heel *in the womb*, and by his strength he had power with God: (Hosea 12:3)

3. Of Samson, He says,

“For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God *from the womb*: and he shall begin to deliver Israel out of the hand of the Philistines. That he told her all his heart, and said unto her, there hath not come a razor upon mine head; for I have been a Nazarite unto God *from my mother's womb*: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.” (Judges 13:5, Jud 16:17)

4. Of David, He says,

“But thou art he that took me out of the womb: thou dist make me hope when I was upon my mother’s breasts. I was cast upon thee from the womb: thou art my God *from my mother’s belly*. By thee have I been holden up *from the womb*: thou art he that took me out of my mother’s bowels: my praise shall be continually of thee.” (Psalms 22:9-10; Psalms 71:6)

5. Also, of David, He said,

“For thou hast possessed my reins: thou hast covered me in my mother’s womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and *in thy book all my members were written*, which in continuance were fashioned, when as yet there was none of them. (Psalms 139:13-14, 16)

6. Of Jacob, He said,

“Thus saith the Lord that made thee, and *formed thee from the womb*, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen . . . Thus saith the Lord, thy redeemer, and he that *formed thee from the womb*. I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself” (Isaiah 44:2, 24)

7. Of Israel,

“Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath *called me from the womb*; from the bowels of my mother hath he made mention of my name. And now, saith the Lord that *formed me from the womb* to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.” (Isaiah 49:1, 5)

8. Of Jeremiah,

“Before I formed thee in the belly, I knew thee; and *before thou camest forth out of the womb I sanctified thee*, and I ordained thee a prophet unto the nations.” (Jeremiah 1:5)

9. Of Ephraim,

“As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.” (Hosea 9:11)

10. Of John the Baptist,

“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he *shall be filled with the Holy Ghost, even from his mother’s womb*. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost.” (Luke 1:15, 41)

The above illustrations do not even take into account the profusion of references relating to our Lord and Saviour, of which most Christians are aware. There is, however, less awareness of the fact that God also recognizes the abortionists and other wicked people from the womb, as revealed by the following:

1. Of those who cause miscarriage (abortion),

“If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman’s husband will lay upon him; and he shall pay as the judges determine. (Exodus 21:23) “And if any mischief follow, then thou shalt give life for life.” (Exodus 21:22)

2. Also, of abortionists,

“These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and *hands that shed innocent blood.*” (Proverbs 6:16-17)

3. Also, of abortionists,

“... they shall have *no pity on the fruit of the womb*; their eye shall not spare children.” (Isaiah 13:18)

4. Of the wicked in general,

“The wicked are *estranged from the womb*: they go astray as soon as they be born, speaking lies.” (Psalms 58:3)

5. More regarding the wicked,

“Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened; for I knew that thou wouldest deal very treacherously, and wast *called a transgressor from the womb*. (Isaiah 48:8)

6. Of those who are ignorant,

“As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.” (Ecclesiastes 11:5)

We may liken the fetus-killers to the egg-sucking, chicken-killer dog who is not tolerated by one who prizes his flock. Of how much greater value is Christ's flock! Yet, how few there are who make any effort to protect them.

Of course, even murderers are not put to death without a trial. But the trial must be conducted according to God's law, which requires a minimum of two, and preferably three, witnesses²⁰. Further, it is the duty of witnesses to make a report of what they have seen²¹, to be certain of the truth of the matter²², and to be the first among the congregation to put the malefactor to death²³.

Some have wondered why Cain, who was a known murderer²⁴, was not executed since the law requires death as the penalty. It was simply because according to law it could not be done. He was in the field alone with Abel, so there were no witnesses to the act. And, since many might have attempted to kill him on hearsay evidence, which is not legal, God placed a mark upon him to spare the well intentioned executioner.

That God still demands payment in kind, a life for a life, an eye for an eye, a tooth for a tooth, is disputed by some. Does God change? Indeed, He requires even more of us who know better²⁵, and insists that we keep His commandments²⁶. In fact, in judging the Babylonian world government, God requires that its sins be doubly punished, which demand is repeated three times²⁷.

And who does God tell to punish Babylon? It is His people who have come out²⁸ of the wicked system who are to judge and render justice. So, we see that it is the same in both Old and New Testaments, for in Psalms 149:6-9 He says,

“Let the high praises of God be in their mouth, and a two-edged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: *this honour have all His saints*. Praise ye the Lord.”

Knowing, then, that we have high honors for obedience, let us learn to obey. His commandments are not grievous²⁹ and His yoke is easy³⁰. The command to refrain from murder is perhaps one of the easiest of all, just as the command to sit-stay is not difficult for the dog.

¹ Gen 9:6; Exo 20:13; Exo 21:12...14; Lev 24:17...21; Num 35:16...21;

Deu 5:17; Mat 5:21; Mar 10:19; Lu 18:20;

Rom 13:9; Jas 2:11; I Pet 4:15; Rev 13:10

² Psa 94:6; Jer 7:9; Ho 6:9

³ Exo 21:14; Num 15:30

⁴ Exo 21:13; Num 35:20; Deu 19:10

⁵ Exo 21:14

⁶ Exo 21:12; Exo 21:16; Exo 22:18; Lev 20:11; Lev 20:15; Lev 24:11-16; Num 15:32-36; Deu 13:1-10; Deu 22:22; Deu 22:25

⁷ Exo 17:16; Exo 34:13; Num 1:3; Num 10:9; Num 32:15; Deu 7:2; Deu 20:12; Psa 18:34

⁸ Gen 9:5-6; Exo 21:12; Lev 24:17

⁹ Psa 94:1; Rom 12:19

¹⁰ Deu 27:25; Eze 22:12

¹¹ Exo 21:13; Num 35:6, 22-28, 30-31; Deu 19:4-6, 11-13; Jos 20:1-6

¹² Lev 19:18; Mat 5:43; Mat 19:19; Mat 22:39; Mar 12:31; Lu 10:27; Rom 13:9; Gal 5:14

¹³ Num 35:24-25

¹⁴ Exo 21:12-14; Num 35:11-15, 22-28; Deu 4:41-42; Deu 19:1-13

¹⁵ Num 35:26-28

¹⁶ Num 35:30-31; Deu 19:11-13

¹⁷ Ezr 7:26

¹⁸ Deu 4:2; Deu 12:32; Pro 30:6; Rev 22:18-19

¹⁹ Num 35:31; Deu 7:16; Deu 13:8; Deu 19:13...21; Deu 25:12; Ezr 9:5

²⁰ Num 35:30; Deu 17:6; Deu 19:15; Mat 18:16; II Cor 13:1; I Tim 5:19; Heb 10:28

²¹ Lev 5:1

²² Pro 24:28

²³ Deu 17:7

²⁴ Gen 4:9-16

²⁵ Lu 12:48

²⁶ Rev 22:14

²⁷ Rev 18:6

²⁸ Rev 18:4

²⁹ I Joh 5:3

³⁰ Mat 11:30

Chapter 12

The Down

A natural progression of development has led the dog from using his own instincts to follow his leader (come) into circumstances in which he must repress his instinct (stay) and obey his master. This pattern of expanding his abilities bit by bit has been built upon the solid foundation of his early training. It would have been absurd to commence his education at a level beyond his capabilities which, although present, were not yet developed. Step by step, he has been encouraged and led to increase his attentiveness to his master's desires rather than his own. Each time he has decided to do right his character has been strengthened.

Likewise, our own decisions will either build or cripple our integrity. We are molded like putty by the simple lessons, but acquire the strength of steel only with the more difficult experiences. If we fail to progress to toughen ourselves, we remain exposed to the elements of the world which will destroy the soft who yield to its pressures. How much better it is for us to submit to our Master's will rather than to worldly influences can be seen as we continue to observe the canine parallels.

In teaching the dog to "down," we find that forcing him into this position is difficult, because this posture is an unfamiliar one as compared with the previous training sessions which required a more attentive stance. To avoid resistance to the command to "down," we place him comfortably in position while giving the command. He has learned by now to associate words with his actions and will cooperate if his previous instruction has been thorough.

It is not intended levity to compare the command "Down Boy" with the seventh commandment, which is:

“Thou shalt not commit adultery².”

The similarities between the two are definite. The submissive attitude of the down is unfamiliar to us too because although we, like the dog, have learned to be obedient, we do not understand the command. Our lack of understanding is chiefly caused by the fact that few people have knowledge of the meaning of the word “adultery.” The concept of adultery for most of us means only that we are forbidden to pollute marriage by sexual relations with others. And, of course, this is true because the two have been made one³. What many fail to realize is that the word adultery, like numerous other words, has undergone a change since its original meaning.

Make a quick dictionary check of the words adulterant, adulterate, adulterated, adulterateness, adulterating, adulteration, and adulterine. You will see that the dictionary reveals these words derive from the Latin “adultero,” meaning “mixed”, and that they signify pollution of the original by reducing its purity. Webster defines adulterate as “to corrupt, debase, or make impure by the addition of a foreign or inferior substance; esp: to prepare for sale by replacing more valuable with less valuable.” We see that adultery means to adulterate the original by mixing (i.e. integration or union) with another.

And, even if we had no dictionary, we may verify God’s usage of the word adultery in His Word. In both the Old and New Testaments God has repeatedly commanded His people to keep themselves separate from other peoples⁴. His command to be separate from others requires both racial and moral separation to avoid the adulteration of His people either genetically or morally.

For those who fear the new usage of the old word “discrimination,” let it be made unmistakably plain that God does discriminate. God did not make everything to be alike, but distinguished each creation from another. For example, we see that not all dogs are seeing-eye dogs, nor guard dogs, nor hunters, nor sheep dogs, nor sled dogs, nor retrievers. Does that mean a sled dog is better, or worse, than a retriever? Or a Doberman than a Border Collie? Of course not. They simply differ in their abilities and usefulness under varying conditions.

The Master Potter⁵ did not make all cups, or all saucers, or all vases. Neither did He make all men to be carpenters, or

engineers, or doctors, or writers. Nor may we all be the eyes of the body, or the hands⁶, for such repetition would be of no value.

However, God decreed that *everything* should reproduce “after its kind”⁷. This includes food⁸, clothing materials⁹, animals¹⁰, and men¹¹. In fact, it also includes anything not specified, because He said, “Thou shalt not sow thy field with mingled seed¹²” and declared that “The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked¹³.”

It was “while men slept¹⁴” that the enemy came and sowed tare seeds among them. These truths are among the mysteries of the kingdom that many prophets and kings have desired to know¹⁵, but they were not explained until Christ defined His symbols. The patriarchs and prophets had knowledge of the law, but not of the secrets which He has given us. Therefore, it is now clear to us that it is “the enemy” who encourages God’s people to adulterate themselves by mixing the races.

Who is the enemy? Whoever advances the cause of race mixing . . . while we sleep.

In Webster¹⁶, the last definition given under “adultery” says, “Among ancient naturalists, the grafting of trees was called adultery, being considered as an unnatural union.”

Now, if God so values the animal and vegetable kingdom and prohibits any mixture within it, how much more does he value the men of His kingdom who were made in His likeness? “And God saw every thing that He had made, and behold, it was very good¹⁷.” Everything!!

The doctrine of segregation is frequently stated in Scripture, as in the following:

1. “I am the Lord your God, which have separated you from other people.” (Leviticus 20:24)

2. “Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.” (Deuteronomy 7:3)

3. "When the most High divided to the nations their inheritance, when He separated the sons of Adam . . ." (Deuteronomy 32:8)

4. "For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands, yea, the hand of the princes and rulers hath been chief in this trespass." (Ezra 9:2)

5. "My people, go ye out from the midst of her . . ." (Jeremiah 51:45)

6. ". . . come out from among them, and be ye separate, saith the Lord . . ." (II Corinthians 6:17)

7. ". . . voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18:4)

It is plain that racial as well as moral segregation is commanded. Moral separateness is required for the same reason that we do not put good apples in with bad ones to improve the inferior ones. Racial separation is ordered because God wishes each race to retain the qualities He endowed it with when He pronounced it good.

The fact that this command follows immediately after the commandment against murder is no accident, for it is closely related. We are all familiar with the term "genocide" which Webster defines as "the deliberate and systematic destruction of a racial, political, or cultural group." How innocent the dragon who looks like a lamb¹⁸ seems when in the very act of trying to destroy the saints "that keep the commandments of God, *and* the faith of Jesus¹⁹." What method of destruction would be more effective than to destroy a race by adulteration, thereby breeding God's people out of existence? We can easily see that adultery is a method of race assassination by God's enemies.

The doctrine of Balaam, so condemned by Scripture²⁰ was a doctrine of integration. This creed of corruption is believed by many to be "modern enlightenment," in spite of its ancient origin. Such ignorance of this important prohibition stems from the fact that many have not studied it, and today's chief priests have deliberately endorsed the doctrine of Balaam, fobbing it off

as “brotherly love.” “Yea, the hand of the princes and rulers hath been chief in this trespass²¹.”

A brief review of this creed will show that Balaam had been unable to earn his Judas-money by causing God’s people to disobey Him²². Then Balaam observed that the people were keeping themselves separate²³ from the Moabites in whose land they were. That it was Balaam who led God’s people into committing adultery with the Moabites²⁴ is clearly stated by Moses²⁵.

In describing the false prophets of our time, Peter portrays their characteristics²⁶ as those who “through covetousness” will “make merchandise of you²⁷, and follow “the way of Balaam²⁸.” Jude warns of “certain men crept in unawares²⁹” (while men sleep), who “defile the flesh³⁰” in preaching “the error of Balaam (adultery, or integration) *for reward*³¹.” The final caution against this deceitful doctrine is found in Christ’s warning to the church at Pergamos³². Remember, even Balaam’s jackass was able to see the error of the way of Balaam³³, . . . yet he persisted in defying God³⁴ and joined with the adversary of God’s people. Should we imitate such gross error?

The separation of God’s people from others included a prohibition against making any covenants (treaties) with them³⁵. Obviously, if they were separated from other nations, they had no need of treaties which would join them together. We have many treaties with other nations, some of which take precedence over our own Constitution. “Yea, the hand of the princes and rulers hath been chief in this trespass³⁶.”

God’s people were also forbidden to introduce strange laws³⁷, or customs of other people, into the land. No one who was not of the same race was permitted to rule over God’s children³⁸, contrary to the customs of this day. Any altar of a pagan (non-Christian) nature was to be destroyed³⁹ so His people would not be led astray. No “freedom of religion” was allowed, for God *has specified* His religion and we are required to obey. Our forefathers knew this when they permitted freedom of worship, intending it to mean Christian worship, not pagan. Now, our country is overrun with pagan religions which have mortally infected many of His sheep. “Yea, the hand of the princes and rulers hath been chief in this trespass⁴⁰.”

Lest anyone imagine these trespasses (sins) are not *deliberately taught* to the people by their leaders, consider regarding:

Preachers “Her priests have violated my law . . . and I am profaned among them.” (Ezekiel 22:26)

Rulers “Her princes in the midst thereof are like wolves rav-
ening the prey, to shed blood, and to destroy souls,
to get dishonest gain.” (Ezekiel 22:27)

Preachers “And her prophets have daubed them (the rulers)
with untempered mortar (whitewash), seeing vanity,
and divining lies unto them, saying, Thus saith the
Lord God, when the Lord hath not spoken.” (Ezekiel
22:28; Matthew 23:27; Acts 23:3)

Preachers “The heads thereof judge *for reward*, and the priests
thereof teach *for hire*, and the prophets thereof
divine *for money.*” (Micah 3:11)

Rulers “The prince asketh, and the judge asketh for a *re-
ward*; and the great man, he uttereth his mischiev-
ous desire: so they wrap it up.” (Micah 7:3)

Both “For there are many unruly and vain talkers and de-
ceivers, specially they of the circumcision: Whose
mouths must be stopped, who subvert whole
houses, teaching things which they ought not, *for
filthy lucre’s sake.*” (Titus 1:10-11)

That sin (transgression of the law) is profitable can be seen from the above, because “the love of money is the root of *all* evil⁴¹.” If these false teachers were to endorse God’s law, they would forfeit their worldly authority and money. The praise of men is more important to them than the praise of God⁴², but “that which is highly esteemed among men is abomination in the sight of God⁴³.” Because of their materialistic position in society, they will not admit to the truths of Scripture even though many of them *believe*⁴⁴ and *know* that God’s laws are still in force.

These wolves in sheep’s clothing⁴⁵ who justify themselves⁴⁶ to us can be recognized by their actions⁴⁷. Scripture tells us that when we are surrounded by wickedness it is because we are led

or governed by wicked men⁴⁸. Certainly, there is no doubt in the mind of anyone that today the criminal element flourishes under the laws of man. Therefore, both the makers of such law and the majority who consent by silence to this godless system are responsible.

Under God's law, there is to be no distinction in judging⁴⁹ between the rich and the poor. The same penalty for disobedience is to be applied equally, regardless of wealth or position. And, should a foreigner wish to become one of God's people, he also must abide by the very same law⁵⁰, because there is but one law under Christ's rule. Why? Because Jesus is "the way, the truth, and the life" and "NO MAN cometh unto the Father *but by Me*⁵¹."

God's law makes no provision for "the rehabilitation" of criminals, because the lawbreaker is not subject to any temptation which is not common⁵² to all men. There are no grounds for imprisonment for any reason, since it is preposterous to expect to transform a lion into a pussycat. Nor does God's law permit justice to be delayed⁵³ or postponed as is done by man in spite of the citizens' "right to a speedy and public trial, by an impartial jury⁵⁴."

Because the right to a speedy trial is assured under God's law, the adulteress⁵⁵ was immediately brought before Christ, Who judged her according to His law. By His law, a person guilty of adultery is stoned⁵⁶, if found guilty. Remember though, no sentence of death could be given unless two witnesses⁵⁷ testified to the crime. Whether or not two witnesses were present is not clear. However, it is obvious that the Pharisees did not obey the law in this case, for they brought only the woman for judgment, whereas the law requires both the man and the woman to be brought to trial⁵⁸. And so, she was forgiven⁵⁹.

There are adultery cases (rape or seduction) in which only the man is held accountable and found guilty⁶⁰. Therefore, Christ condemned the Pharisees for being an adulterous race (translated generation)⁶¹ because they had raped and seduced His people⁶².

In symbolism our world system is called "Babylon the great, the mother of harlots⁶³" which controls *all* the leaders of the earth⁶⁴. We are instructed to separate ourselves from this ungodly system⁶⁵, because if we do not do so, we are accessories (partakers) to her crimes⁶⁶.

Seeing then that the transgression of God's law is so serious, and that man's law is so unrighteous, it should not be difficult for anyone to choose God as our legitimate ruler. The prohibition of adultery should not be any harder to obey, once it is understood, than any other of the lessons we have learned. Indeed, it ought to be agreeable to Christians who are told to prefer one another⁶⁷ rather than associate⁶⁸ with the wicked.

Like the dog, once the command is understood, it is a simple matter to obey because the position is both comfortable and familiar.

¹ *The Koehler Method of Guard Dog Training*, Section II, pg 89-90

² Exo 20:14; Lev 18:20; Lev 20:10; Deu 5:18; Deu 22:22-24; Pro 6:25-33; Eze 22:11; Mal 3:5; Mat 5:27-28...32; Mar 10:11-12; Lu 16:18; Lu 18:20; Rom 7:3; I Cor 6:9; Heb 13:4; Rev 2:22

³ Gen 2:24; Mat 19:5; Mar 10:7; I Cor 6:16; Eph 5:31

⁴ Lev 20:24; Ezr 6:21; Ezr 9:1; Ezr 10:11; Neh 9:2; Neh 13:3; II Cor 6:17; Heb 7:26

⁵ Isa 64:8; Jer 18:6; Rom 9:21

⁶ I Cor 12:17

⁷ Gen 1:11, 12, 21, 24-25; I Cor 15:39

⁸ Lev 19:19; Deu 22:9

⁹ Lev 19:19; Deu 22:11

¹⁰ Lev 19:19; Deu 22:10

¹¹ Gen 28:6; Exo 34:16; Deu 7:3-4; Jos 23:12; Jud 3:6-7; I Kin 11:2; Ezr 9:1-2...12; Ezr 10:10-11; Neh 10:30; Neh 13:25; Mal 2:11

¹² Lev 19:19; Deu 22:9

¹³ Mat 13:38

¹⁴ Mat 13:25

¹⁵ Mat 13:17; Lu 10:24; I Pet 1:10

¹⁶ *Noah Webster's First Edition of An American Dictionary of The English Language*, pub. 1828

¹⁷ Gen 1:31

¹⁸ Mat 7:15; Rev 13:11

¹⁹ Rev 12:17; Rev 14:12

²⁰ Num 22:5-41; Num 23:1-30; Num 24:1-25; Num 31:8-16; Deu 23:4-5; Jos 13:22; Jos 24:9-10; Neh 13:2; Mic 6:5; II Pet 2:15; Jud 11; Rev 2:14

²¹ Ezr 9:2

²² Num 22:5-Num 24:2

²³ Num 24:2

²⁴ Num 25:1

²⁵ Num 31:16

²⁶ II Pet 2:1-22

²⁷ II Pet 2:3

²⁸ II Pet 2:15

²⁹ Jud 4

³⁰ Jud 8

³¹ Jud 11

³² Rev 2:14

³³ Num 22:22-23

³⁴ Num 22:35

³⁵ Exo 23:32-33; Exo 34:12; Deu 7:2; Jud 2:2

³⁶ Ezr 9:21

³⁷ Lev 18:3; Lev 20:23-26

³⁸ Deu 17:15

³⁹ Exo 34:13; Deu 7:5; Deu 12:3

⁴⁰ Ezr 9:21

⁴¹ I Tim 6:10

⁴² Joh 12:43

⁴³ Lu 16:15

⁴⁴Lu 6:22-26; Joh 9:22; Joh 12:42
⁴⁵Mat 7:15
⁴⁶Lu 16:15
⁴⁷Mat 12:33; Lu 6:44
⁴⁸Pro 29:2; Psa 12:8
⁴⁹Lev 19:15; Mat 7:1; Lu 7:37; I Cor 2:15; I Cor 6:2
⁵⁰Exo 12:49; Num 9:14; Num 15:15-16, 29-30
⁵¹Joh 14:6
⁵²I Cor 10:13
⁵³Deu 25:2-3; Ezr 7:26
⁵⁴Amendment VI, The Constitution of the United States of America
⁵⁵Joh 8:3
⁵⁶Deu 22:22-24; Joh 8:5
⁵⁷Num 35:30; Deu 17:6; Deu 19:15; Mat 18:16; II Cor 13:1; I Tim 5:19; Heb
⁵⁸Deu 22:22-24
⁵⁹Joh 8:11
⁶⁰Exo 22:16; Deu 22:25-29
⁶¹Mat 12:39; Mat 16:4; Mar 8:38
⁶²Mar 13:22; I Tim 4:1-2; II Tim 3:13; I Joh 2:26; Rev 2:20
⁶³Rev 17:5
⁶⁴Rev 17:18
⁶⁵Jer 51:6, 45; Rev 18:4
⁶⁶Rev 18:4
⁶⁷Rom 12:10
⁶⁸Isa 8:9

Chapter 13

The Down-Stay

According to Koehler¹, the down-stay is “one of the most valuable exercises in basic obedience. Since it requires not the slightest physical strain, the down-stay can be used as a convenience for keeping the dog in one place for a long time. Also, because it brings no discomfort, there is nothing inhumane about increasing the dog’s capacity for restraint and emotional stability by requiring him to hold the down-stay for long periods.”

This exercise is easily taught because the dog has already learned the commands and positions of both down and stay. He has only to associate the two now well-known procedures and, as a result, generally learns this command speedily.

Likewise, when we understand that this command is a variation of those with which we are familiar, most people grasp it quickly. We know that “stay” means to hold to our position, “sit-stay” is not to kill, and “down” means not to contaminate the body of Christ. When we correlate these commands, we realize that to steal would be a violation of what we have already learned, because stealing would break our position, possibly result in death, and would certainly taint us.

So it is that we liken the “down-stay” with the eighth commandment,

“Thou shalt not steal².”

There is probably no one who does not understand that stealing is sinful and against God’s law. However, the modern interpretation of the word “steal” differs from the original, as was the case with the word “adultery.” The scribes and Pharisees who teach us have stolen God’s words³ and assigned new meanings

to them⁴. God says, if these people had taught us *His words*, His people *would* obey Him⁵.

The fact that the nation is chock full of wickedness is conspicuously obvious to anyone over the age of five. The people are obeying men rather than God because they have been instructed in the traditions of men⁶, which make the commandments of God inoperative⁷.

These same leaders who steal God's words are the wolves in sheep's clothing who give lip-service to His Word⁸ but teach false doctrines⁹, such as the obsolescence or abandonment of His law¹⁰.

Webster defines "steal" as "to take the property of another." This is, of course, a correct definition. The problem is that there are some who do not seem to know just what is their own property or that of another.

For example: An employee who goofs off and does not perform his job is stealing from his employer. On the other hand, an employer who underpays his employees for their service is stealing from them, "for the labourer is worthy of his hire¹¹."

Or, consider the person who goes to law, suing for an amount far in excess of value because it is expected that insurance money will cover the costs. Certainly that is theft.

Likewise, merchants who overcharge for goods or services are robbers, as are patrons who refuse to pay their bills. So, too, is dishonest taxation a rip off of the people.

The list of things not normally thought of as theft is long. Yet, most folks tend to think of stealing simply as a very violent crime, such as breaking and entering. Fortunately for us, God has not left us without instruction regarding His laws, but has furnished us with abundant illustrations in each case.

There are some who think these various instances represent separate individual laws. They do not realize that the ten commandments simply summarize the law in the Old Testament, just as Christ's New Testament commandments abbreviate the ten commandments into two. No doubt, the preachers are responsible for this misconception on the part of their flock, "teaching for doctrines the commandments of men¹²."

We know that Christ “left not Himself without witness¹³,” and we may turn to Scripture for a full definition of His commands. Our search will reveal that stealing comprises a much wider assortment of actions than is customarily considered as theft, such as:

- Failure to pay tithes¹⁴
- Inflation (false weights and measures)¹⁵
- Interest (usury)¹⁶
- Swindle (fraud or a misrepresentation of facts)¹⁷
- Underpayment of wages¹⁸
- Mortgage foreclosure (on property bought with money borrowed with interest)¹⁹
- Slander (stealing a reputation)²⁰
- Kidnapping (man-stealing)²¹
- Carelessness of property, as in:
 - Injury caused by one’s animal²²
 - Injury caused by fire (arson or accident)²³
 - Injury caused by property deficiency²⁴
 - Injury to crops by animals²⁵
- Encroachment of property (removing a landmark)²⁶

Few people today regard the above Biblical illustrations of theft in terms of stealing. Rather, robbery is pictured as a forceful extraction of property, as at the point of a gun. Many of our present day notions of morality are taught us by the movie-makers who emphasize violence as though it constituted the whole of crime. However, Christ warned us that it is through deceit²⁷ and subtlety²⁸ that we will be led astray. It is through “craftiness, whereby they lie in wait to deceive²⁹,” not by sincerity that we are led. Crimes of violence could not exist if we would observe His instructions carefully.

A brief review of some of these instances of thievery should make it plain that robbery is frequently subtle indeed.

The Tithe

In considering the subject of stealing, it is generally supposed to be between man and man. Yet, surely, the greatest theft is to rob God. Do we steal from Him? Few churchgoers think so, but God says,

“Will a man rob God? Yet ye have robbed me. But, ye say, Wherein have we robbed thee? In tithes *and* offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it Remember ye the law of Moses . . .” (Malachi 3:8-10; Malachi 4:4)

It is interesting that this reminder to us is found in the final words of the Old Testament, just before His promise to send us Elijah. Is it valid today? Does God change? In speaking to the Pharisees, Christ said, “Ye pay tithe these ought ye to have done³⁰.” So, we see that even the wicked Pharisees paid tithes according to His law. However, unless our “righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven³¹.”

Does God need the money? Hardly! Will His Lordship over us be diminished for lack of money? Or, rather, is it that as His servants we will be reduced in value because we have failed in our obedience to Him?

We have nothing which we did not receive from Him³². It is for our benefit, not His, that we pay His tithe, which was not designed to be used for building amusement parks, hospitals, statues, and such things.

The purpose of the tithe was solely to run God’s government or kingdom here on earth. The formula is based on ten percent³³ of our increase, to be paid to the Levitical priesthood³⁴ who were elected by God to be His administrators. The Levites, in turn, were to pay ten percent of the tithe to the Aaronic priesthood³⁵ for the service of the temple (church).

How much wiser man is than God can be seen by the results of our election of our own officials who rob and plunder us with taxes far in excess of the prescribed amount. "This is a people robbed and spoiled³⁶" by their enemies, who say of "the silent majority",

"I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped." (Isaiah 10:13-14)

"Yea, the hand of the princes and rulers hath been chief in this trespass³⁷." "For they know not to do right, saith the Lord, who store up violence and robbery in their palaces³⁸."

It is high time for those who do know how to do right to teach God's law. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes³⁹." These are merely a few of the curses⁴⁰ to come from disobedience to His law. It is a big price we choose to pay for our lawlessness.

When the average churchgoer puts something in the collection plate, he believes he has made an offering. This is true . . . if he has paid his tithe. If he has not paid God's tithe, it cannot be true. An obligation to a creditor cannot be satisfied by a refusal to honor the debt, proposing in its stead to offer something of lesser value. God does not bargain with man, nor can we expect Him to be pleased to accept leftovers.

This very situation was explained at length in Malachi, where He accuses us of robbing Him⁴¹, as follows:

"O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts . . . I have no pleasure in you, saith the Lord of hosts,

neither will I accept an offering at your hand.” (Malachi 1:6-8 . . . 10)

The blind, maimed, bruised, and sick of an agrarian society have their modern counterparts in the types of “gifts” or cast-offs which are frequently made to the Salvation Army or Goodwill. In terms of money, this would equal the “spare cash” on hand after satisfying our own desires. Since a worldly governor would be insulted at receiving such scraps, can we suppose THE Governor⁴² will be pleased to accept the dregs of the bounty He has given us?

“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver⁴³.”

Usury

According to Webster, usury is: “1: Interest 2: the lending of money with an interest charge for its use 3: an unconscionable or exorbitant amount of interest.” Here, again, we observe the evolution of a word so that we do not recognize its meaning as used in the Bible. The original meaning was *any* amount of interest⁴⁴, rather than exorbitant interest as it is now used, for God decreed every amount of interest as unrighteousness⁴⁵, calling usury “increase” on money⁴⁶.

Nowadays, bank loans at interest are so common that few people give them any thought, other than to wonder how they will pay. The friendly banker, the easy credit, and the example set by the government make it appear a harmless and satisfactory way to get everything we may want. That usury (interest) is theft is indisputably demonstrated in Scripture.

God calls usury “unjust gain” (robbery), saying that even the prayer of those who sanction it is an abomination to Him⁴⁷. Since God’s law forbids interest⁴⁸, anyone who endorses it (by paying or receiving) is held liable⁴⁹. Not only does He call it robbery, but He also refers to interest as “extortion” and as “gifts to shed blood”⁵⁰. Strong language indeed.

God’s reason for decreeing this law need not be given us, although He has graciously done so. Interest creates slavery,

because “the borrower is servant to the lender⁵¹,” and, “Ye cannot serve God and mammon⁵².” In fact, by endorsing the payment of interest we bring not only ourselves, but also our children, into bondage⁵³, making our children servants of money (mammon).

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness⁵⁴?” If we are Christians, “we ought to obey God rather than men⁵⁵,” for He has purchased us at a great price.

If we esteem His blood so little that we rebel at His authority, we are no longer servants, but are cast out⁵⁶ of His household. Only those may dwell in His tabernacle⁵⁷ who have been obedient, which specifically⁵⁸ includes those who have not dealt in usury.

Some believe Christ endorsed interest (usury) in His parable of the talents⁵⁹. That He did not approve any violation of His law can easily be demonstrated, because God does not change⁶⁰, and Christ is “the same yesterday, and today, and forever⁶¹,” All of the words which He spoke were the same words which the Father spoke⁶², which are unchanged. Repeatedly, Christ told us to *keep the commandments*⁶³.

Jesus did not come to destroy the law⁶⁴, but fulfilled (filled full, or obeyed) the law. That He kept the commandments, being obedient unto death⁶⁵, and is our example⁶⁶ is well known. Furthermore, Jesus could not have taught the people to do contrary to His law, because “whosoever therefore shall break one of these least commandments, and *shall teach men* so, he shall be called the least in the kingdom of heaven⁶⁷.”

Therefore, His instruction to the servant to put the money in the bank to draw interest must be in accordance with His law. And, according to God's law, the only time interest is permitted to be charged is when loaning to a “stranger” (one of another race)⁶⁸. So, we learn that Christ was saying the bankers were of a different people than His own.

We see this was also the case in the payment of the tribute⁶⁹, for the tax being collected had been defined as being collected from “strangers”⁷⁰. Since Capernaum was Peter's home town⁷¹ and Peter also had to pay ⁷², the tax collectors were not

geographical aliens, and were, therefore, of a race different from Christ and Peter.

Since usury creates servitude, and is permitted in the case of aliens⁷³, that means those not of God's house will serve the children of His kingdom⁷⁴. For, in the last day, God's people will rob those who robbed them⁷⁵ by whatever method, usury or otherwise.

Inflation

It should be simple to see that inflation is stealing, because God said,

“Thou shalt not have in thy bag divers weights, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have.” (Leviticus 19:35-36; Deuteronomy 25:13-16)

Now, the measurement of our money system is the dollar; however, a dollar is not always a dollar. It is worth less today than it was a year ago, and next year may be valued at any amount. Who knows? We would not agree to permit the inch, the quart, or the pound to vary in value from one time to another. Recent attempts to alter our system of measurements were discarded because they met with such hostility from the people. Yet, the fluctuation of the dollar continues with barely a murmur from the people being robbed. Perhaps, because it is still *called* a dollar instead of by an unfamiliar term as was the case with other measures.

A rose may be a rose by any name, but such is not the case with the dollar. Word meanings can be misleading, which is, no doubt, the intention of the semanticist scribes who mold opinions. By continuing to call a dollar a dollar, we suppose that we have a dollar. As a result, we are unaware of the vast swindles being carried on to our detriment. The balance of payments due from us is greatly increased by the unjust weight put on the scales of the dollar value. “Yea, the hand of the princes and rulers hath been chief in this trespass⁷⁶.”

Yet, we are deserving of this robbery, for we have invited it by participating in usury. Inflation is caused by interest, and the higher the interest goes, the greater the rate of inflation. Of

course, the economists who promote this iniquitous system do not explain it to the people, just as no thief explains before the robbery how it will be done. However, it is a simple matter to figure it out when you think about it.

Consider: Suppose the entire wealth of the country is represented by ten dollars, which means that each dollar is worth a real \$1.00. If these ten dollars are borrowed at ten per cent interest, then eleven dollars must be repaid . . . in spite of the fact that the total wealth is *worth only* \$10.00.

In our debt-money system, no additional dollars can exist unless and until someone borrows money, at which time it is created. No more wealth is produced by the printers (the privately owned Federal Reserve system), only a piece of paper which symbolizes the eleventh dollar . . . which wealth does not exist except as a symbol.

The value of the real wealth of ten dollars is then symbolized by \$11.00, making each dollar at that time worth only one-eleventh of the true \$10.00. This reduces the value of the true dollar by 9%, making it worth only 91¢. If the process is repeated, the 91¢ dollar becomes only 83¢ the next time. If the interest is greater than 10%, the inflation rate, caused by the devaluation of the dollar, is more rapid, as simple arithmetic proves.

On the other hand, if money were loaned without usury, the original value of each of the ten dollars would remain fixed. Or, if no money were borrowed, the dollar would still remain stable. So, we see that the borrower aids and abets the lender's sinful system of usury through participation.

God declares this system of unjust values to be an abomination to Him⁷⁷, requiring us to deal honestly⁷⁸. By having accurate and reliable values we not only obey God, but also increase our prosperity. His laws are for our benefit, and will keep us from harm if we follow His instruction manual.

The fact that slander, property encroachment, carelessness, and fraud are also means of stealing should be self-evident. Less apparent to many Christians are the penalties for those crimes. All seem to know that we will be rewarded according to our works⁷⁹, yet few seem to realize that God has required us to judge⁸⁰ here and now.

“To do justice and judgment is more acceptable to the Lord than sacrifice.” (Proverbs 21:3)

There are those who, for obvious reasons, do not want to be judged for fear of the verdict. Consequently, the phrase “judge not”⁸¹ has become a popular doctrine promoted by the chief priests of our time. They conveniently disregard the many times Scripture demands that we judge⁸² and that the phrase they are so fond of is an excerpt. Taken in context, it says that if we judge harshly, we, too, shall be judged severely.

“Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? *how much more things that pertain to this life?*” (I Corinthians 6:2-3)

Furthermore, how can the penalties which God prescribed in each case be applied unless judgment is performed? It is the carrying out of His judgments which were to serve as examples⁸³ so that the people would cease to do evil.

In all cases, the judgments were to fit the crime⁸⁴ according to their works. Theft was punished by restitution⁸⁵, not prison, which increases the burden of the victim by requiring him to house, feed and clothe the criminal. And, if the thief had not the means to make good, he was to work off his debt⁸⁶ until it was repaid in full. Should the offender refuse to abide by God’s judgment, he was to be executed⁸⁷, for Christ said,

“But those *mine enemies* which would not that I should reign over them, bring hither, and *slay them* before me.” (Luke 19:27)

The commandment against stealing encompasses much more than is commonly supposed, as we see. It is not difficult to comprehend nor to obey when we have given the Master our full attention, as is required.

¹ *The Koehler Method of Guard Dog Training*, Section II, pg 99

² Exo 20:15; Lev 19:11; Deu 5:19; Mat 19:18; Mar 10:19; Lu 18:20; Rom 13:9

³ Jer 23:30

⁴ Jer 8:8

⁵ Jer 23:22

⁶Isa 29:13; Mat 15:6
⁷Mar 7:13
⁸Psa 78:36; Isa 29:13; Jer 12:2; Eze 33:31; Hos 11:7; Mat 15:8-9; Mar 7:6-7; Jas 1:22-26
⁹Isa 29:13; Mat 15:9; Mar 7:6
¹⁰Mat 5:17-19
¹¹Lu 10:7
¹²Mat 15:8; Mar 7:7
¹³Act 14:17
¹⁴Gen 14:20; Lev 27:30-31; Num 18:26-28; Deu 12:6-17; Deu 14:22-28; II Chr 31:5-6; Neh 10:37; Neh 12:44; Neh 13:5, 12; Amo 4:4; Mal 3:8-10; Mat 23:23; Lu 11:42; Lu 18:12; Heb 7:5-9
¹⁵Lev 19:35-36; Deu 25:13-16; Pro 11:1; Pro 20:10; Amo 8:5; Mic 6:11; Lu 6:38; Rom 12:17; II Cor 8:21; Phi 4:8
¹⁶Exo 22:25; Lev 25:36-37; Deu 23:19-20; Neh 5:7 . . . 10; Psa 15:5; Pro 28:8; Isa 24:2; Jer 15:10; Eze 18:8, 13, 17; Eze 22:12
¹⁷Lev 19:13; Psa 10:7; Mar 10:19; I Cor 6:7-8; I Cor 7:5; II Cor 7:1-2; I The 4:6; Jas 5:4
¹⁸Eph 6:5-9; Col 4:1
¹⁹Neh 5:1-13
²⁰Lev 19:16; Deu 22:13-19; Psa 101:5; Pro 10:18; Jer 9:4; I Tim 3:11; Tit 3:1-2
²¹Exo 21:16; Deu 24:7
²²Exo 21:28-36
²³Exo 22:6
²⁴Deu 22:8
²⁵Exo 22:5
²⁶Deu 19:14; Deu 27:17; Pro 23:10
²⁷Mat 24:4-24; Mar 13:5-6; Lu 21:8
²⁸Gen 3:1; Pro 7:10; Mat 26:4; Act 13:10; II Cor 11:3
²⁹Eph 4:14
³⁰Mat 23:23; Lu 11:42
³¹Mat 5:20
³²Joh 19:11; I Cor 4:7
³³Lev 27:32; Num 18:26
³⁴Exo 23:19; Num 3:6-7; Num 8:14-19; Num 18:21; Deu 10:8
³⁵Num 18:26; Neh 10:38
³⁶Isa 42:22
³⁷Ezr 9:2
³⁸Amo 3:10
³⁹Hag 1:6
⁴⁰Lev 26:14-43; Deu 28:15-68
⁴¹Mal 3:8-10
⁴²Isa 9:6-7
⁴³II Cor 9:6-7
⁴⁴Lev 25:36-37
⁴⁵Exo 22:25; Lev 25:36-37; Deu 23:19-20; Neh 5:7 . . . 10; Psa 15:5; Pro 28:8; Isa 24:2; Jer 15:10; Eze 18:8, 13, 17; Eze 22:12
⁴⁶Lev 25:36-37; Eze 18:17; Eze 22:12
⁴⁷Pro 28:8-9
⁴⁸Exo 22:25; Deu 23:19
⁴⁹Isa 24:2; Jer 15:10; Eze 18:8, 13, 17
⁵⁰Eze 22:12
⁵¹Pro 22:7
⁵²Mat 6:24
⁵³Neh 5:3-13
⁵⁴Rom 6:16
⁵⁵Act 5:29
⁵⁶Mat 25:30; Lu 19:27
⁵⁷Psa 15:1-5
⁵⁸Psa 15:5
⁵⁹Mat 25:14-20; Lu 19:12-27
⁶⁰Psa 102:27; Mal 3:6; Jas 1:17
⁶¹Heb 13:8
⁶²Joh 8:28; Joh 12:50; Joh 14:10
⁶³Mat 19:17; Lu 8:15; Lu 11:28; Joh 8:55; Joh 14:15; Rev 12:17; Rev 14:12
⁶⁴Mat 5:17
⁶⁵Phi 2:8
⁶⁶Joh 13:15
⁶⁷Mat 5:19

⁶⁸Deu 23:20
⁶⁹Mat 17:25-27
⁷⁰Mat 17:25-26
⁷¹Mat 8:5 . . . 14; Mar 1:29-30; Lu 4:38
⁷²Mat 17:27
⁷³Deu 23:19-20
⁷⁴II Sam 22:45; II Chr 2:17; Psa 18:44; Isa 14:2; Rev 2:9; Rev 3:9
⁷⁵Isa 14:2; Eze 39:10
⁷⁶Ezr 9:2
⁷⁷Pro 11:1; Pro 20:10; Mic 6:10-11
⁷⁸Lu 6:38; Rom 12:17; II Cor 8:21; Phi 4:8
⁷⁹Isa 59:18; Jer 25:14; Jer 32:19; Eze 7:3; Mat 16:27; Rom 2:6; II Cor 11:15; Rev 2:23
⁸⁰Lev 19:15; Psa 101:3-8; Mat 7:1-2; Joh 7:24; I Cor 2:15; I Cor 6:2
⁸¹Mat 7:1
⁸²Lev 19:15; Psa 101:3-8; Pro 21:3; Mat 7:1-2; Joh 7:24; I Cor 2:15; I Cor 6:2
⁸³Deu 17:12-13; Deu 21:22; Jer 33:9; Eze 23:47-48; Jud 7
⁸⁴Lev 18:17-21
⁸⁵Exo 22:1-15
⁸⁶Exo 22:3; Mat 5:25-26; Lu 12:58-59
⁸⁷Deu 17:12-13; Rom 13:1-3; Tit 3:1

Chapter 14

The Stand For Exam

The stand for exam exercise is not just a ritual pose to be learned for dog shows. At this point, the novice is far from being ready for competition, and not yet even a qualified novice. This exercise, just as the preceding ones, will be incorporated into later usage at the show; however, the primary reason for teaching this discipline is to stop indiscriminate biting.

It is necessary that the dog learn how to properly conduct himself with others so that he will not nip, playfully or otherwise. On occasion, he will be required to stand for an examination by a veterinarian who may touch on sensitive areas. It is essential that he understand he must not misbehave during this, or any other, examination.

Some people may feel that teaching him not to bite will lessen his effectiveness as a watchdog. In reality, the indiscriminate biter is the least satisfactory of watchdogs¹, because he must be confined so that he is unable to perform as a guard. By teaching him discrimination, we are increasing his value to us, to society, and to himself.

People, too, must learn discrimination. We must distinguish right behavior from sin, so that when we are examined we will behave properly. Therefore, we compare this training with the ninth commandment, which is,

“Thou shalt not bear false witness against thy neighbour².”

False witnessing is the human equivalent of indiscriminate biting. This obviously means we are not to lie concerning our neighbor. It includes “white lies³” (a scripturally inexcusable term of man) as well as malicious lies. It is not confined merely to

the witness stand, but we are also to refrain from common gossip⁴. In addition, it means we should not lie TO our neighbor⁵.

On the surface, this commandment may seem trifling to some, until one considers that perjury was responsible for the greatest crime in all of history. Even the wicked chief priests, scribes, and Pharisees dared not put Jesus to death without witnesses. It was only by finding false witnesses⁶ that they accomplished their evil intentions. Note that the falsity of their testimony consisted of changing His words just a little⁷.

Christ had said, "Destroy this temple, and in three days I will raise it up⁸." Whereas, the witnesses against Him reported Him as saying,

"I will destroy this temple that is made with hands, and within three days I will build another made without hands⁹."
(*Altered testimony in italics.*)

The general assumption is that the witnesses were bribed, based, no doubt, on the fact that these same leaders had bribed Judas¹⁰ as well as the guards at Christ's tomb¹¹. Due to the well-known wickedness of the scribes and chief priests, this may possibly be true. It seems more likely, however, that witnesses of good repute would have been chosen to counterbalance Christ's renown. The discrepancy of the witnesses' testimony could imply that they had genuinely misunderstood His words, as such an error at that time can be readily understood.

We know that the elaboration and embellishment of Christ's words by the witnesses resulted in His death, although the alteration consisted of the addition of only a few words. We are also told,

"I testify unto every man that heareth the words of the prophecy of this book, If *any man shall add* unto these things, God shall add unto him the plagues that are written in this book: And if *any man shall take away from* the words of the book and this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book¹²."

Therefore, we see that any kind of alteration of God's Word leads inevitably to death, and just as it led to the crucifixion of Christ, so will it result in our destruction. Likewise, if we give

credibility to ministers who unfaithfully misrepresent God's Word, we shall be held liable, for we are well able to consult it for ourselves to discover His truth.

Because a false report can be so serious, witnesses are required to be both accurate and knowledgable, and in case of any uncertainty to make diligent inquiry¹³. Testimony given inaccurately would be carelessness, and such lack of care for one's neighbor carried a stern penalty¹⁴. To avoid injustice, witnesses were questioned very thoroughly¹⁵ to determine the truth of their testimony.

In matters which called for the death penalty for the guilty party, a minimum of two witnesses was required¹⁶ as a safeguard. No one could be condemned by a single witness¹⁷.

Since perjury is also defamation of God's Name¹⁸, as well as an attempt to deliberately harm an innocent person, it is a particularly abominable sin. A false witness compounds the offense of taking God's Name in vain by adding to it the sin of injuring one of His children, for Jesus said,

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me¹⁹."

That today's chief priests perjure themselves consistently regarding God's Name (His Word)²⁰ seems to escape the attention of most people. Yet, it is a simple matter to identify these liars who claim to be Christian ministers, for we "shall know them by their fruits²¹."

"And hereby we do know that we know Him, *if we keep His commandments*. He that saith, I know Him, and *keepeth not His commandments*, is a liar, and the truth is not in him." (I John 2:3-4)

Therefore, any minister who does *not* keep God's commandments cannot be a Christian. Every pastor who teaches men to ignore any part of God's law, thereby transgressing it, "shall be called the least in the kingdom of heaven²²."

It should come as no surprise to us that many preachers who appear to be righteous resemble the religious leaders of Christ's day, to whom He said,

“Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed *appear beautiful* outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly *appear righteous unto men*, but within ye are full of hypocrisy and iniquity.” (Matthew 23:27-28)

The false witness of preachers who are traitors to God’s Word, are those of whom He said, “For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue³².” Again, “Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips²⁴.”

“Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and *cause My people to err by their lies*, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.” (Jeremiah 23:31-32)

It is evident to anyone that false witnesses despise the person who is the objective of their lies, which is confirmed by, “A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin²⁵.” What is difficult to comprehend is that those who teach contrary to God’s Word (His law) actually hate Christ. However, we are told,

“Nevertheless they did flatter Him with their mouth, and they lied unto Him with their tongues. For their heart was not right with Him, neither were they stedfast in His covenant²⁶.”

“Wherefore the Lord said Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men²⁷.”

We see that it is not merely the witness-stand in a courtroom which is to be truthfully used, but that our witness to God’s Word of His law is of the utmost importance. For, “Ye are My witnesses, saith the Lord, and My servant whom I have chosen²⁸.” Since God does not retain false witnesses as His ser-

vants²⁹, it behooves us to be scrupulously careful in every matter in which we are called upon to testify.

It may be that because many suspect guilt on the part of someone, a witness may be influenced to believe his accusers³⁰, thereby coloring his evidence. However, there is no excuse for false testimony, for this would result in obstructing justice³¹. Therefore, it is the responsibility of witnesses to report only that which they know unquestionably to be fact.

Another form of false witnessing is slander, which is prohibited³² as vile. How much greater punishment awaits the person who defames the Word of God³³ with lies? We must give an account for all of our words³⁴, and if found to be liars, may not enter into His kingdom³⁵.

Whether guilty of perjury, slander, or carelessly untrue witnessing, there is to be a speedy trial³⁶ and a penalty to be paid. In each case, though the crime may vary, the punishment is the same. All false witnesses must bear the punishment which would have fallen upon those they have accused³⁷. Thus, in a murder case, the perjurer is put to death. In a case of theft, he must make restitution as demanded by law. There is no nonsense of placing his property in another name to avoid the debt, as he must sell himself if he has no means to pay³⁸. By executing these judgments, others will see and observe that crime does not pay³⁹, as it does in our society.

The obligation of witnesses to testify truthfully when called upon does not end there. It is also their duty to voluntarily report any crime they have seen⁴⁰.

It is by learning to know and tell the truth at all times that we will be able to stand for the exam at the finish.

¹ *The Koehler Method of Guard Dog Training*, Section II, pg 111

² Exo 20:16; Deu 5:20; Pro 6:16-19; Pro 12:17, 22; Prov 25:18; Mat 19:18; Mar 10:19; Lu 18:20; Rom 13:9

³ Lu 12:26; Lu 16:10

⁴ Lev 19:16; Psa 15:3; Pro 11:13; Pro 20:3; Pro 26:20; II Thes 3:11; I Tim 5:13; I Pet 4:15

⁵ Lev 6:1-5; Col 3:9

⁶ Mat 26:59; Mar 14:55

⁷ Mar 14:58

⁸ Joh 2:19

⁹ Mar 14:58

¹⁰ Mat 26:15; Mat 27:3; Mar 14:10-11; Lu 22:4-5

¹¹ Mat 28:11-15

¹² Rev 22:18-19; see also Deu 4:2; Deu 12:32; Pro 30:6

¹³ Deu 13:14; Deu 17:4; Pro 14:25; Pro 16:20; Pro 20:25; Pro 24:28; I Cor 6:1; Jas 3:5

- ¹⁴Deu 19:16-19; Pro 19:5, 9
¹⁵Deu 19:16-19
¹⁶Num 35:30; Deu 17:6; Deu 19:15; Mat 18:16; II Cor 13:1; I Tim 5:19; Heb
¹⁷Num 35:30; Deu 17:6
¹⁸Lev 19:12; Zech 5:4
¹⁹Mat 25:40
²⁰Isa 59:3-4; Jer 23:22; Mic 3:5; Rom 10:2-3
²¹Mat 7:16; Lu 6:44
²²Mat 5:19
²³Psa 5:9
²⁴Rom 3:13
²⁵Pro 26:28
²⁶Psa 78:36-37
²⁷Isa 29:13
²⁸Isa 43:10
²⁹Mat 25:30
³⁰Exo 23:1-2
³¹Lev 19:15; Deu 16:19; Deu 24:17; Deu 27:19; Pro 17:15; Pro 18:5
³²Lev 19:16; Deu 22:13-18; Psa 101:5; Pro 10:18; Jer 9:4
³³Deu 4:2; Deu 12:32; Pro 30:6; Rom 1:25; Rev 22:18-19
³⁴Mat 12:35-37
³⁵Rev 21:8
³⁶Deu 25:2-3; Ezr 7:26
³⁷Deu 19:16-20; Pro 19:5, 9
³⁸Exo 22:3
³⁹Deu 13:5; Deu 17:7, 12
⁴⁰Lev 5:1

Chapter 15

The Finish

The finish, or conclusion, of novice obedience trials is that pattern of obedience in which the dog, after coming and sitting before the handler, assumes the proper heel position. In order to do this, he must pass behind the handler who is facing forward and is, therefore, theoretically unaware of his behavior.

Likewise, God's invisibility to man¹ does not preclude His knowledge of us. How many people think God is unmindful of the behavior of their heart when they imagine He cannot see them after they have come to Him and sat before Him? These will be among those who protest their love for Him to whom He will say, "Depart from Me, all ye workers of iniquity²."

If we do not finish correctly, we may not say, "I have finished my course, I have kept the faith³." So, we must finish with faith if we are to be His children⁴.

The similarity of the dog performing well on his own initiative can be likened to our obedience from the heart. Thus, this exercise is comparable to the tenth commandment.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's⁵."

Since covetousness is a greedy desire for what belongs to another, it must be nipped in the bud before it matures. There is not an earthly punishment for covetousness which man's courts may administer. Yet, after a crime has been committed, it is the first cause the police search for. They call it motive.

God calls covetousness idolatry⁶ “for of whom a man is overcome, of the same is he brought in bondage⁷.” By cherishing a lust more than God, we create a false god, which is idolatry.

The false prophets promote counterfeit Christs⁸ in order to exalt themselves⁹ among men, teaching for doctrine the commandments of men¹⁰, and declaring God’s law ended with His grace. “And many shall follow their pernicious ways; by reason of whom *the way of truth shall be evil spoken of*. And through covetousness shall they with feigned words make merchandise of you¹¹.”

Knowing that we wrestle “against the rulers of the darkness of this world, against spiritual wickedness in high places¹²,” we must learn to recognize the enemy. If we are thoroughly familiar with God’s Word, we will be able to identify any counterfeit doctrine and avoid it.

Remember, it is “by good words and fair speeches¹³,” not by obvious evil, that these men practice their frauds.

Who are these people in high places who are spiritually wicked? Are these rulers the monarchs, dictators, and elected officials of our world? Possibly. “Ye shall know them by their fruits¹⁴.”

However, these are not the only leaders of this world, for a leader is a person who influences or guides his followers. This influence may be a political ruler. But, he may also be a spiritual ruler (preacher), or a teacher (media), an economic ruler (banker), industry leaders (movie-makers), or a status symbol (the Joneses next door). In other words, the leader is he who persuades us to behave as we do.

If Christ is our leader, none of these worldly controls could exist, because there is no leader where there are no followers. As the cartoon character, Pogo, said, “We have met the enemy, and they is us!”

How so? Because a pure heart does not contain the impurity of covetousness, which causes it to follow after worldly things. God says, “The heart is deceitful above *all* things, and desperately wicked¹⁵.” He also said, “from the heart of men proceed evil *All* these evil things come from within¹⁶.” And, “the love of money is the root of *all* evil¹⁷.”

Since the love of money proceeds from the heart, and the heart is desperately wicked, it is our own hearts which must be tamed to become the meek of God. Perhaps this is the origin of the saying, "man is his own worst enemy."

The commandment, "Thou shalt not covet," is the equivalent of the canine command to finish. This exercise is based primarily on the heel (don't follow other gods) and the sit (rest with God). If the obedience candidate has thoroughly learned these previous lessons, the command to finish comes easily. However, half-hearted attentiveness to the lessons will not enable the pupil to finish.

Just as the dog's indifference to the words of his master results in his rejection from competition, so too does a lukewarm attitude on our part end with our ejection from God's kingdom¹⁸. It is not enough to believe that Jesus is Christ for "the devils also believe and tremble¹⁹."

To believe in someone does not imply the belief in only the bald fact that they do or did exist. Such a "belief" is as meaningless as agreeing that gravity exists while simultaneously expecting to jump safely from a plane with no parachute.

We have been duped (again!) to imagine that our faith in Jesus need only consist in believing OF Him rather than accepting Him at His Word. For example: We all know our earthly fathers exist, but do our fathers consider our acknowledgment of their existence adequate recompense if we disobey their instructions? Would any sane person be satisfied to have his words disbelieved while being praised for his reality?

Or, can any man of honor be expected to be pleased when his word is impugned? Why should God accept what man will not? God wishes us to believe what He has said, not words contrary to His.

"... believe them not, though they speak fair words unto thee." (Jeremiah 12:6)

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect." (Matthew 24:23-24)

“For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar.” (Romans 3:3-4)

Jesus said to the Jews, “For had ye believed Moses, *ye would have believed Me*: for he wrote of Me²⁰.”

To His disciples, Christ said, “O fools, and slow of heart to believe all that the prophets have spoken . . . And *beginning at Moses and all the prophets*, He expounded unto them in all the scriptures the things concerning Himself²¹.”

Surely these examples clearly tell us that we, too, had better believe His Words as given to Moses and the prophets, for otherwise “If they hear not Moses and the prophets, *neither will they be persuaded*, though one rose from the dead²².”

We know for a certainty He exists and rose from the dead, but unless we believe His every Word with equal certainty, our faith is in vain²³, for “wilt thou know, O vain man, that faith without works is dead²⁴?”

Of course, God’s Word tells us²⁵ the ritualistic sacrifices of animals were only patterns to increase our comprehension of His sacrifice on our behalf. Many false churches use the termination of the accomplished pattern as an excuse to teach the discontinuation of most of God’s law.

How can we suppose, for example, that usury (interest) became permissible at Christ’s death when it is plainly defined by God’s Word as “unjust gain²⁶?” Those who practice usury will not be admitted into His presence²⁷, but are scheduled to die²⁸. Can it be that “the love of money” has influenced pastors to teach us to disregard this law?

It is noteworthy that God calls usury “increase” on borrowed money²⁹, and that the wealthy church of Laodicea was “rich and increased with goods³⁰.” Since Laodicea was a major banking center³¹ is it reasonable to suppose that much of its treasury originated in the “interests” of banking?

Only twice during Christ’s life on earth is it written that He behaved violently. The first time was at the beginning of His ministry just after changing the water to wine³². At that time

Jesus dumped the bankers' money and drove them from the temple with a whip³³. Again, at the very end of His ministry, just before the fig withered³⁴, Jesus threw the bankers out of His house³⁵, calling them thieves, whereupon the scribes and chief priests "sought how they might destroy Him³⁶."

Christ's double denunciation of the money system is a dual witness, "leaving us an example, that ye should follow His steps³⁷." Are we following Christ's example? Or, are we bowing down to the bankers, and allowing them to rule over us?

God Himself was unwelcome anytime He hindered profits, as is also shown in the healing of Legion. When the demons had been cast out and allowed to enter the swine, the pigs all ran over the cliff and were drowned³⁸, making the pig farmers so angry at the loss of their unclean herd they asked Jesus to leave³⁹, proving they valued the swine more.

Where in Scripture is it written that we have been delivered⁴⁰ to eat meats God has classified as "unclean", such as the pig, lobster, or rabbit? The pastors who destroy God's flock⁴¹ will point to Peter's vision which they pretend permits this transgression. Let us look for ourselves to see if this is true, or if we are being lead astray.

Peter was "very hungry⁴²" when the sheet was let down, but responded to the temptation by saying, "Not so, Lord: for I have *never* eaten anything that is common or unclean⁴³." This happened three times⁴⁴, and afterwards Peter wondered⁴⁵ what the vision meant, and was still pondering⁴⁶ when the men arrived from Cornelius. Then, when Peter met Cornelius, Peter explained the vision meant not to "call any *man* common or unclean⁴⁷." Peter repeated the vision and cleansing of Cornelius to the apostles⁴⁸, who agreed⁴⁹ that God had also "granted repentance" to the Gentiles (nations) by the vision.

The pretense (or ignorance) regarding the meaning of Peter's vision is dissolved when taken in context. Surely the apostle Peter is a more reliable witness to God's truth than any chief priest of this age. In fact, Peter himself warns us to know the law, saying, "We have also a more sure word of prophecy whereunto ye do well *that ye take heed*⁵⁰" because "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost⁵¹."

By the law we see that those who nourish covetousness will not be entitled to enter the kingdom, being classified in the same group as thieves, fornicators, drunkards, extortioners, effeminate, idolaters, whoremongers, and adulterers⁵². Furthermore, Christians are admonished to separate themselves from all such people, which includes the covetous⁵³. We are to purge⁵⁴ the body of Christ of the contaminating leaven of these men to avoid infection.

How shall we know the covetous, since they will claim to be our brethren⁵⁵, and will appear to be godly⁵⁶? We see that they will be lazy⁵⁷, they will foreclose mortgages⁵⁸, they will be vain and boastful⁵⁹, they will love money⁶⁰, they will praise those who are covetous⁶¹, they will be, like the Pharisees, highly esteemed by men⁶², and they will endorse race mixing (adultery)⁶³.

Because these men are generally well spoken of and held in high esteem by the public⁶⁴, many will be leaders. And, since they are opposed to God's law⁶⁵, they will devise laws of their own which are contrary to His. Yet, in any event of conflict of God's law with that of man, our instruction is, "We ought to obey God rather than men⁶⁶."

Suppose the mother of Moses had obeyed the law and killed him? Or, the wise men had obeyed Herod and led him to Christ? Or, that Peter and Paul had obeyed the command not to preach Jesus? What world-shaping consequences would have resulted! And, since we admire their steadfastness to God in these important matters, should we expect less of our own selves in modest matters?

We should not find it difficult to rid ourselves of covetousness, nor to separate the body of Christ from the vultures of greed who lurk nearby. Bear in mind that vultures only feed on carrion and do not attack healthy bodies. However, since predatory creatures are unclean⁶⁷, we do not want to encourage them to lie in wait nearby. All it takes to shoo them away is to show that we are the live body of Christ by our actions, not the inaction which simulates death.

What should our action be? Christ told us, "Occupy till I come⁶⁸," which means to do His business. Our occupation should be to do the will of the Father⁶⁹, which is to be obedient to His commands⁷⁰.

To learn the commands of the Father (our Counsellor, the Prince of Peace)⁷¹, we must digest the Old Testament which details the meaning of each of these instructions. Then, when we have studied the Old Testament fully, we will have a better understanding of the New Testament. It was by knowing the older Scriptures that Christ's disciples were enabled to recognize Him⁷².

Thus, when we have learned all these commandments, will we be able to finish our course of novice obedience. However, simply knowing the commands does not mean we are ready for the show. Like the dog, we may know full well what is expected of us, yet fail in our performance. Consequently, it is necessary that we polish and refine our knowledge so that when we enter the show we may be judged champions. Remember, it is the Word of God's law which will judge us⁷³, because without law there is no judgment possible⁷⁴.

¹Col 1:15; I Tim 1:17; Heb 11:27

²Lu 13:27

³II Tim 4:7

⁴Joh 1:12; Gal 3:26

⁵Exo 20:17; Deu 5:21; Rom 7:7; Rom 13:9

⁶Eph 5:5; Col 3:5

⁷II Pet 2:19

⁸Mat 24:24; Mar 13:22

⁹Isa 14:13; Dan 11:36; Ob 4

¹⁰Mat 15:9; Mar 7:7; Col 2:22; I Tim 4:1; II Tim 4:3; Heb 13:9; II Joh 10

¹¹II Pet 2:2-3

¹²Eph 6:12

¹³Rom 16:18

¹⁴Mat 7:16

¹⁵Jer 17:9

¹⁶Mat 15:17-19; Mar 7:21-23

¹⁷I Tim 6:10

¹⁸Rev 3:16

¹⁹Jas 2:19

²⁰Joh 5:46-47

²¹Lu 24:25 . . . 27

²²Lu 16:31

²³Mat 15:9; Mar 7:7; II Cor 6:1

²⁴Jas 2:20

²⁵Heb 9:9-26; Heb 10:1-8

²⁶Pro 28:8

²⁷Psa 15:1-5; Eze 18:8-9

²⁸Eze 18:13

²⁹Lev 25:36-37; Eze 18:17; Eze 22:12

³⁰Rev 3:17

³¹*Halley's Bible Handbook*, Twenty-fourth Edition, pp 699, 707

³²Joh 2:11-13

³³Joh 2:14-16

³⁴Mat 21:19; Mar 11:13

³⁵Mat 21:12-13; Mar 11:15-17; Lu 19:45-46

³⁶Mar 11:18; Lu 19:47

³⁷I Pet 2:21

³⁸Mat 8:32; Mar 5:13; Lu 8:33

³⁹Mat 8:34; Mar 5:17; Lu 8:37
⁴⁰Jer 7:10
⁴¹Jer 23:1, 11
⁴²Act 10:10
⁴³Act 10:14
⁴⁴Act 10:16
⁴⁵Act 10:17
⁴⁶Act 10:19
⁴⁷Act 10:28
⁴⁸Act 11:3-12
⁴⁹Act 11:18
⁵⁰II Pet 1:19
⁵¹II Pet 1:21
⁵²I Cor 6:9-10; Eph 5:5
⁵³I Cor 5:11; II Tim 3:2-5
⁵⁴I Cor 5:7-9
⁵⁵I Cor 5:11
⁵⁶II Tim 3:5
⁵⁷Pro 21:25-26
⁵⁸Mic 2:2
⁵⁹II Tim 3:2
⁶⁰I Tim 6:10
⁶¹Psa 10:3
⁶²Lu 16:14-15
⁶³II Pet 2:14-15
⁶⁴Lu 6:26; Lu 16:15
⁶⁵Eze 33:31
⁶⁶Act 5:29
⁶⁷Lev 11:10-25; Deu 14:10-19
⁶⁸Lu 19:13
⁶⁹Joh 4:34; Joh 5:30; Joh 6:38-40; Joh 7:16-17
⁷⁰Mat 19:17; Lu 11:28; Joh 14:15; Joh 15:10; I Joh 5:2-3
⁷¹Isa 9:6
⁷²Isa 61:1; Mat 11:4; Lu 4:18; Lu 7:22; Joh 2:17; Joh 3:34
⁷³Joh 12:48
⁷⁴Rom 4:15; Rom 5:13

Chapter 16

Polish New Commands

To polish a dog for the show ring takes considerably less time than it takes to teach him the commands¹. However, it would be foolish indeed to expect the dog to win unless we were absolutely certain he had mastered the novice commands. Only the daily use and practice of these lessons will guarantee a reliable performance. We need to be sure that we have secured the dog's obedience before it is required and that he will behave with equal dependability when he is let off the leash.

As the trainer first teaches the novice the elementary commands before polishing, so has God given us our novice instructions in the Old Testament. By counting His Words (or pages, exclusive of man's notations), we see that the Old Testament contained 77% of His Word and the New Testament only 23%. Now why would God do that?

Did God build a foundation of 622,771 words just for the purpose of destroying it? Or, did the Master Builder intend that the foundation He laid be used to support His completed building, which is Christ's body, the church²? We know that Jesus Christ is the only foundation³, the Rock of the Old Testament⁴, upon which His church is built⁵.

Further, we are told that Christ is the physical manifestation of the Word⁶. What Word? The only words of God then existing, which words were the Old Testament. Christ, Himself, verifies this over and over, saying, "the word which ye hear is not mine, but the Father's⁷." Also,

"My meat is to do the will of Him that sent me, and to finish (not destroy) His work." (John 4:34)

“I came down from heaven, not to do mine own will, but the will of Him that sent me.” (John 6:38)

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.” (Matthew 5:17-18)

“Jesus answered them and said, My doctrine is not Mine, but His that sent Me.” (John 7:16)

Since Christ said His Words were the words of the Father, Who does not change⁸, we see that the words of the Old Testament are still valid. God is not the Author of confusion⁹, but is always consistent, saying the same words from cover to cover. Only through knowledge of all the Scriptures (Old Testament) were His disciples able to identify Christ¹⁰.

We too, if we would be His disciples, must have a thorough knowledge of the Scriptures in order to distinguish His Word from that of man. Like the dog, we cannot “polish” something we have not acquired, nor is it sensible to expect to build without first constructing the foundation¹¹.

Only a fool would expect to polish a dog for show without first having taught him the elementary commands he was supposed to obey. How could the dog be relied upon to come, heel, sit, etc. before he had learned the meaning of the words?

Of how much greater importance it is that we hear ALL of the Master’s words, for it is by *every* word of His¹² that we live. If we take away any of the words of the Bible, He will remove our names from the book of life. He has given us four witnesses to this fact¹³, as well as three witnesses to His complete law in Exodus, Leviticus, and Deuteronomy¹⁴, whereas only two witnesses are required for the death penalty¹⁵. And, if removing any of God’s Word is such a serious matter, how much more dangerous it is to eliminate most of the Old Testament!

We would not entrust our dog to a trainer who failed to teach the basics, nor our children to a teacher who began instruction in reading with Shakespeare instead of with the ABCs. Likewise, it is irrational to confine our knowledge of the Bible to the final few pages.

Any preacher who begins to lead his flock on page 1,111 instead of on page one is depriving them of the elementary precepts and concepts needed to comprehend the constructs of the New Testament.

It is small wonder that many people admit they “do not understand” the Bible when they have been taught to skip the fundamental three-fourths necessary to grasp the summary. A teacher who disregarded more than half of an instruction manual would be considered incompetent at best. At worst, such an instructor would be regarded as a deliberate con artist or swindler by omitting material essential to a correct understanding of the whole. Remember, it was only by knowing the Scriptures that even John the Baptist was able to recognize Jesus¹⁶.

It is true that salvation comes only through Jesus Christ¹⁷, Who is the Word¹⁸ All of the Word. But, to find salvation we only *begin* with faith¹⁹ in the Word of God, not that of any man or church. And to faith, we must *add* virtue and knowledge²⁰. Now virtue is obedience not disobedience, and knowledge is required that we may distinguish between His Word and the words of others which are contrary.

If we lack virtue and knowledge, we are blind²¹ and will fall into the pit²² with the false prophet who led us²³. We may have our eyes opened, as did the disciples²⁴, by “beginning at Moses and all the prophets,” rather than disregarding these primary instructions.

Like the dog, we must learn the novice commands first (Moses and the prophets) to develop responsibility and stability. The novice or amateur classes represent the kindergarten of our school so that we may perform reliably in the advanced courses, having a well developed sense of obligation to the Master.

Only after acquiring an understanding of precepts and concepts (thou shalt nots and thou shalts) is it possible to perceive a construct of them, because a construct presupposes knowledge of the whole. Bear in mind that a construct is a mental synthesis or symbol by which we apprehend the whole.

Most of us use constructs every day without ever being aware of doing so. A few of the generally recognized constructs are: USA, USSR, FBI, CIA, FHA, IRS, SWAT, CBS, BBB, AAA, UCLA,

IBM, IRA, JFK, NFL, CIO, NAACP, ICBM, wysiwyg, or the gestalt of the artist's lines which represent Alfred Hitchcock.

It is unnecessary to explain to the average person that USA means United States of America, or that IRS means Internal Revenue Service. Instead, these familiar concepts have been reduced to the abbreviated form of a construct which summarizes the concept.

In similar fashion God provided us with a digest of the Old Testament in the New, *confirming*²⁵ His Word, rather than repeating Himself. It is unfortunate that man has chosen to label God's covenants as "Old" and "New", for by so doing it implies that the "Old" is out of fashion, or that the "New" annuls the "Old", which is untrue. It would be more appropriate to have "O.T." designate "Obedience Training" and "N.T." to indicate "New Training" rather than to classify God's Word as "Old" and "New".

The "new covenant" which God gave was to take the very same law He had already given and "to put My laws into their mind, and write them in their hearts²⁶." This He has done, for we all very well know right from wrong and none would dare deny the validity of "the ten commandments." Not even the falsest of the false prophets of this age would hazard his position by making the foolish statement that "the ten" were no longer in effect. Instead, they deny God's law piecemeal, chipping away at it word by word.

How? In the same old tried and true way . . . by changing definitions. The Pharisees were experts perverting the law, sitting "in Moses seat⁴⁷," and re-defining God's laws, just as they do today²⁸.

We were plainly told that the antichrists would deny God's Word, Christ²⁹, and they were *already* in the world³⁰. Yet they have bewitched us to disobey³¹ and to believe they are not among us, in spite of God's clear warnings³². Surely, they have wrought a major miracle³³ in convincing their flocks to believe the traditions of men rather than the Word of God.

Yes, the antichrists are here and have made their image³⁴. It is an exact representation of the beast system of our society. It walks, and talks, and denounces any who worship the true God. It

also indelibly brands its followers with its labels of ungodly “love.” Should anyone doubt this, they have merely to turn on the TV or attend a movie to see the image “speak marvelous things against the God of gods³⁵,” and making every move to convince God’s people that bitter is sweet, and sweet bitter³⁶.

A good example of making God’s pure law appear harsh can be seen in the show “South Pacific.” In the movie, the wealthy hero and the heroine both “suffer” great agony because of God’s law against adultery. It is God’s law which is made to appear the villain, while the “righteous Pharisees” who manipulated the hero’s image were made to seem the heroes who were grieved over the “injustice” of God’s law and made it appear to be righteous for the pair to disobey God and follow the lusts of their own consciences. Likewise, the musical “Showboat.”

Another illustration: Robin Hood. By causing Robin to steal only from the rich (and sometimes wicked), the image teaches that theft is all right under certain circumstances. Yet the Bible says theft is unrighteous under any condition, and therefore Robin is just a common robbing hood instead of a paragon.

Then there are the “good witches” portrayed in Bewitched and The Wizard of Oz as virtuous people, although God has decreed that *all* witches and wizards³⁷ are worthy of death. God declares rebellion against His law the same as witchcraft³⁸, saying, “*they which do such things shall not inherit the kingdom of God*”³⁹. *Likewise, those who endorse adultery, calling it “apartheid,” will suffer the fate of the adulterer*⁴⁰.

Or, how about the ubiquitous banker in the movies, who is always characterized as “good” when he loans money, but “bad” if he does not. Does this not teach the borrower that he is also “good” when he borrows at usury, in spite of God’s command?

What of the homosexuals, whom God has condemned⁴¹, who are pictured as fine fellows? Consider the un-manning of the American male, so often ridiculed in the movies (i.e. Archie Bunker), whereas the man was to be held in “reverence”⁴² by the wife, and to instruct her⁴³, not become an object of mockery.

The punishments prescribed by God are depicted as “cruel and unusual.” All of which does not even begin to touch on the heroic cowboy who kills to defend his “honor,” the whitewashing

of politicians, the stamp of approval on astrology, witchcraft, nudity, drunkenness, and continuous stimulation of greed, envy, pride, lust, and violence.

Yes indeed, the beast's image speaks. Loudly. The imposters who manipulate the image have it say that those who are against their facsimile of righteousness are worthy of destruction, so they incite the image worshipers to boycott those who obey God⁴⁴, labeling them "racists," "extremists," "radicals," and "dangerous." And, the people says, "who is able to make war with him⁴⁵?" Or, in modern language, "You can't fight city hall."

Now God has winked at our ignorance before, "but now commandeth all men everywhere to repent⁴⁶." Christ said we "have Moses and the prophets; *let them hear them*⁴⁷," and, "If they hear NOT Moses and the propets, neither will they be persuaded, though one rose from the dead⁴⁸." And,

"For had ye believed Moses, ye *would have believed Me*: for he wrote of Me. But if ye believe not his writings, *HOW* shall ye believe My words⁴⁹?"

Believing that Christ rose from the dead is not enough, as He said⁵⁰, to justify unbelief in His Word. Only by believing in His every Word do we exhibit our belief, for we deceive ourselves if we are not doers of the law as well as hearers⁵¹.

The "two commandments" which some Christians think are "new", are, in fact, the very same ones given in the Old Testament. These two commands simply summarize all ten. If we keep the "great commandment⁵²", which is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind⁵³", we will automatically keep the first four. Obviously, if we love God that much, we will not have gods before or after Him, nor take His name in vain, nor desecrate His sabbath.

The "second" command⁵⁴, "Thou shalt love thy neighbour as thyself⁵⁵," encompasses the remaining six commandments. If we loved our neighbor as ourselves, we certainly would not steal, murder, dishonor parents, etc. Jesus said, "On these two commandments hang (depend) all the law and the prophets⁵⁶." In other words, these commands summarize the entire law detailed in the Old Testament. These two "New Testament command-

ments” are the construct or gestalt of the Old Testament commandments.

The fact that neither of these commandments are new, but are taken verbatim from the Old Testament, is easily verified⁵⁷. There is but one “new” commandment given in the New Testament.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”
(John 13:34)

Put another way, He asks us to put our life on the line for Him.

Most Christians sincerely believe themselves willing to die for Jesus. But, are they willing to live for Him? Some are like the teenager who wrote his sweetheart of his great love, declaring his willingness to swim the deepest river or climb the highest mountain, and then added the postscript: “If it rains tonight, I won’t be over.”

To be Christ’s disciple requires us to forsake everything⁵⁸ which is condemned by His Word, and hold fast to His Word. He paints a clear picture, using the strongest terms, when He illustrates that it includes all that we hold to be dearest, including our families⁵⁹. No matter how great our love is for anyone, if they are contrary to His will, we must give precedence to Him⁶⁰. It was only after destroying the false worship of his father⁶¹ that Gideon was sent into God’s battle. We, too, are not fit to join His army as long as we give aid or comfort to His enemies, regardless of who they may be.

How much less should we cling to others when those we cherish most are not exempt from this admonition? In other words, we must obey only Him, disregarding any pressures by family, friends, the public, or His enemies to behave otherwise.

A disciple is “one who accepts and assists in spreading the doctrines of another⁶².” We are told to pattern ourselves after Christ by keeping His commandments⁶³ to show our love⁶⁴. Love is not demonstrated by disobedience, but by surrendering to His will which we may learn by studying His commandments. Therefore, the fundamental precepts contained in the Old Testament must be mastered.

Only after exhibiting skill in these first principles⁶⁵ may we expect to be knowledgeable enough to become His disciples. Just as the dog cannot advance beyond the class in which he has been proved, neither can we go on to greater understanding until we master the fundamentals of the Old Testament.

With the dog, the leash is used to compel obedience during early training so that the dog cannot fail to comprehend the desires of the trainer. The reason for polishing his elementary education is to teach him that he must obey the *same commands* when off-leash. Before the dog is permitted to enter the show ring, his off-leash behavior must equal his obedience when under the leash. It is the lack of the restraining leash which proves his true obedience. A dog that would misbehave in the ring when not under the leash would be a great embarrassment to his master, and a dishonor to his name.

Likewise, we are not under the leash of God's law after we have learned how to be obedient to Him. The law, like the leash, halts misbehavior with an abrupt jerk, which wrench is not necessary to apply with good conduct. Rather, willing submission to His will entitles us to enjoy the liberty of the law⁶⁶ which requires no punishment when we obey Him. If, therefore, when we are off-leash in the world and make a bad showing, we dishonor His Name and must be punished by the shackles of judgment in accordance with the law.

The curse of the law is death⁶⁷. It is not the law which is a curse, as we are taught by men, but death, which is the wages of sin⁶⁸, for we are rewarded according to our works⁶⁹. It was not the law of God which was faulty. Rather, it was God's people who were (and are) at fault⁷⁰, because of whose misdeeds God gave His Son to seal the new covenant⁷¹ in our hearts with His blood.

It is the law which foreshadows the "good things to come"⁷² for the servants of Christ. It also depicts the destruction of the disobedient, which should be a matter for rejoicing among His people⁷³. The citizens of His kingdom who will not recognize His authority as Master will be brought before Him and slain⁷⁴. Therefore, it behooves us to hear Him and to obey His instructions.

For those who are dull of hearing⁷⁵, God has provided a tutor at a great price, which we call the New Testament, for which He gave His blood⁷⁶ that we might learn.

¹*The Koehler Method of Guard Dog Training*, Section II, pg 133

²Joh 2:21; I Cor 6:19; I Cor 12:27; Col 1:18

³I Cor 3:11

⁴I Cor 10:4

⁵Mat 7:24

⁶Joh 1:1 . . . 14

⁷Joh 14:24

⁸Psa 102:27; Mal 3:6; Heb 13:8; Jas 1:17

⁹I Cor 14:33

¹⁰Lu 7:22; Lu 16:31; Lu 24:27; Joh 5:46; II Tim 3:15

¹¹Mat 7:26; Lu 6:49

¹²Mat 7:4; Lu 4:4

¹³Deu 4:2; Deu 12:32; Pro 30:6; Rev 22:18-19

¹⁴Exo 20:3-17; Lev 19:2-17; Deu 5:7-21

¹⁵Num 35:30; Deu 17:6; Deu 19:15; Mat 15:19; II Cor 13:1; I Tim 5:19; Heb 10:28

¹⁶Mat 11:4; Lu 7:22

¹⁷Act 4:12; I Thes 5:9

¹⁸Joh 1:1-14

¹⁹Joh 3:16

²⁰II Pet 1:5

²¹II Pet 1:9

²²Mat 15:14

²³Rev 20:10

²⁴Lu 24:27-31

²⁵Rom 15:8

²⁶Jer 31:33; Heb 8:10; Heb 10:16

²⁷Mat 23:2

²⁸II Tim 3:1-5

²⁹I Joh 2:22; II Joh 7

³⁰I Joh 2:18; I Joh 4:3

³¹Gal 3:1

³²Mat 7:15; Mat 24:11; Mar 13:22; Lu 6:26; Act 13:6; II Cor 11:13; Gal 2:4; II Tim 3:3; II Pet 2:1; I Joh 2:18, 22; I Joh 4:1, 3; II Joh 7; Rev 16:13; Rev 19:20

³³Rev 13:14; Rev 16:14; Rev 19:20

³⁴Rev 13:14-18

³⁵Dan 11:36

³⁶Isa 5:20

³⁷Exo 22:18; Lev 20:27; Deu 18:10-12; Isa 8:19

³⁸I Sam 15:23

³⁹Gal 5:21

⁴⁰Lev 20:10; Mat 15:19; Mat 19:18; Gal 5:19; Rev 2:22

⁴¹Lev 18:22; Lev 20:13; Rom 1:27; I Cor 6:9; I Tim 1:10

⁴²Eph 5:33

⁴³I Cor 14:34-35

⁴⁴Rev 13:17

⁴⁵Rev 13:4

⁴⁶Act 17:30

⁴⁷Lu 16:29

⁴⁸Lu 16:31

⁴⁹Joh 5:46-47

⁵⁰Lu 16:31

⁵¹Mat 7:21; Rom 2:13; Gal 3:12; Jas 1:22

⁵²Mat 22:36; Mar 12:28

⁵³Deu 6:5; Mat 22:37; Mar 12:30; Lu 10:27

⁵⁴Mat 22:39

⁵⁵Mat 22:39; Mar 12:33; Lu 10:27

⁵⁶Mat 22:40

⁵⁷Deu 6:5; Lev 19:18

⁶⁸Lu 14:26-33
⁶⁹Mat 10:37; Lu 14:26
⁶⁰Deu 13:6-8; I Sam 2:29
⁶¹Jud 6:25-27
⁶²*Webster*
⁶³Joh 14:15; Rev 12:17; Rev 14:12
⁶⁴I Joh 2:3; I Joh 5:2-3; II Joh 6
⁶⁵Heb 5:12; Heb 6:1
⁶⁶Gal 5:1, 13; Jas 1:25; Jas 2:12
⁶⁷Deu 11:26-28; Deu 30:1
⁶⁸Rom 6:23
⁶⁹Mat 16:27; II Tim 4:14; Rev 18:6; Rev 22:12
⁷⁰Heb 8:8
⁷¹Heb 8:8-10; Heb 10:16-17
⁷²Heb 10:1
⁷³Psa 58:10; Isa 65:13; Rev 18:20
⁷⁴Lu 19:27; Mat 25:33-46; Rev 20:11-15
⁷⁵Heb 5:11-14
⁶Mat 26:28; Mar 14:24; Lu 22:20; I Cor 11:25

Chapter 17

Tutoring The Light Line

After the dog learns to obey the commands taught him through the use of the leash, he is not immediately let off-leash to scamper about in wild devastation. Instead, he is obliged to discover that freedom means continuous obedience to the commands he has been taught. This is accomplished through the use of the light line¹, which is a length of fishing line strong enough to hold the dog.

The dog has every reason to imagine himself free from the restraint of the leash since this line is nearly invisible to him. Consequently, if he behaves, he will remain unaware of the continuing control of his master, but will be jolted into submission if he is contrary. His lack of perception of this control gives him every opportunity to demonstrate his willingness to cooperate or not.

Most dogs, like most people, force themselves to learn the hard way and will test their “freedom” under the tutorship of the light line. However, dogs soon find that they must be obedient, whereas people persist in testing the line. When the dog has discovered his compliance is essential, whether or not he sees the leash attached, he is permitted total freedom from the line. This certainly does not mean he is allowed to revert to his previous state of misconduct. Rather, it means that he will forfeit his freedom if he misuses it and must return to school.

Likewise, God has put us on the light line of His grace for our salvation and further education, not to undermine its foundation. We are not under the leash of the law, just as the dog is not under the leash, but we are still expected to be obedient to our Master. Because we do not actually see the entire law written before our eyes on the light line of the New Testament, is no excuse for trespassing His law.

Nevertheless, there are some who think because we are saved by His grace² they are thus licensed to be disobedient to God. "Shall we continue in sin, that grace may abound? God forbid³." If we receive His grace in vain⁴, deliberately transgressing His law, we must expect the judgment of the law⁵. The leash of the law is used on the disobedient because by sinning (disobeying) they show contempt for His sacrifice of grace⁶.

"For if we sin (transgress the law) wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Some seem to think that the deeds of the law are an attempt at self-justification, or a means to earn the right to obligate God to give us eternal life, which cannot be done. This corrupt doctrine, taught by the false preachers, aims at belittling God's law and is another instance of misdirecting the meaning of words.

The word translated "justify," as in "justified by faith" is "dikaioo" in the Greek, and means to render just or innocent⁸. To become innocent or virginal is impossible for man to accomplish by any deed. Only by faith (belief, trusting to the utmost) in Jesus Christ can man be justified by God, with Whom nothing is impossible. These imitation "Christian" ministers fail to tell us that "the doers of the law shall be justified⁹," and that we receive God's promises "after ye have done the will of God¹⁰."

It is no marvel that these treacherous ministers hide the truth of the Word from us, for the adversary "is transformed into an angel of light¹¹" the better to deceive us. We should not wonder that the wolves have donned our clothing¹² to devour us, as Red Ridinghood discovered. The whole Babylonian system is clothed in sumptuous style¹³ to appear attractive to us while administering the cup of poison¹⁴ responsible for the slain of all the earth¹⁵. Let us not be deluded into believing the poisonous doctrine of disobedience, but search the Scriptures daily for the true Word of life.

We are told “the law was our schoolmaster to bring us into Christ¹⁶.” Take note that it is the law which brings us unto Christ, in order that we might be justified (made innocent) by faith in Him. No one needs schooling after education has been completed¹⁷, but it is not possible to finish our instruction until we have been schooled. There are no G.E.D. (General Educational Development) certificates awarded for mere faith in lieu of being attentive to God’s Word, but we must each learn for ourselves that:

“*All Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” (II Timothy 3:16-17)

The schoolmaster of the law brings us to faith or belief in Christ. Yet, we have not believed Him if we choose to ignore any portion of His Word, and bare faith alone is as a dead body without breath¹⁸ or life. We know that faith without works is dead¹⁹, being merely the lip service which God so heartily condemns²⁰. Now if the law brings us to Christ, how dare we despise that which brings us to Him?

Yet there are some who, like the dog, resent the leash which would confine their pursuits, imagining themselves wiser than the Master in planning their pleasures. Such unrepentant pupils are not freed from the leash, but must bear the penalties it imposes. Those who observe the lessons well are allowed on the light line, to further polish their skills. The light line serves as a tutor for those who have graduated the schoolmaster’s precepts and concepts and are then able to receive tutoring in constructs.

The New Testament might be compared to the calculus of the elementary math of the Old Testament, because in calculus we make computations with special symbols, yet we must have knowledge of the simple math first. It is in the New Testament we are told the meaning of symbols “that many prophets and kings have desired to see which ye see²¹.” Only to His disciples did He explain the symbolism of His parables, never to the multitudes.

A common misconception is that a parable is a simplification or explanation of a truth. How inaccurate this description is! Can this deceptive definition be an accident? Or, have we been intentionally mislead . . . once again?

The Hebrew word for parable is “mashal” and means “to liken, to use figurative language²²”. In the Greek of the New Testament, the word is “parabole” and means “a similitude” (i.e. symbol)²³. Now figurative language or symbols are not understood by everybody, although we are told by numerous preachers that Christ’s parables were illustrations to clarify His meaning. Does God agree? What does God say a parable is?

God says a parable is a riddle! Not an illustration to make clear, but a riddle to make secret! He says, “put forth a riddle, and speak a parable unto the house of Israel²⁴.” Here, the Hebrew word for “riddle” is “chiydah”, meaning “A puzzle”, and is also translated as “dark saying, hard question, and proverb²⁵.” Quite the opposite of what many of us have been taught by our ministers.

As further proof that a parable is one of God’s mysteries, known only to His disciples, notice that even His chosen apostles had to inquire His meaning²⁶. To emphasize the point that parables were secret things, God told us in all four gospels²⁷ that He did not want the multitude to understand them and only spoke to the multitude in parables²⁸. Why? “It is the glory of God to conceal a thing: but the honor of kings is to search out a matter²⁹.” Perhaps so that we may “Study to shew thyself approved unto God³⁰.”

We know that when Jesus was alone with His disciples, He explained His riddles to them³¹ because it is given to the saints to know the mysteries of the kingdom. He says, “Who hath ears to hear, let him hear³².” We have ears. Let us hear Him.

We have the wonderful opportunity to know things which have been kept secret for ages³³, which matters prophets, kings, righteous men, and even angels wished greatly to learn³⁴. It has been given unto us to know these great mysteries, yet there are so very many who do not know. Why?

God says His people “have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness (law), have not submitted themselves unto the righteousness (law) of God³⁵.” There we have the crux of the matter. We are zealous, but ignorant.

Will our zeal or ardor for God be of any value? God says, "My people are gone into captivity, *because they have no knowledge*³⁶." Now captivity is a punishment from God on account of disobedience to His law³⁷. No, zeal won't heal.

Well then, if enthusiasm isn't enough, what is? What does God want from us? The preachers all say God wants love. God also says He wants love. Can they finally be speaking the same language? Does God really want the mealy-mouthed love which is so often defined as "love the sinner, but hate the sin"?

Evidently, God does not love the sinner, as we hear so often, for He says, "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied Him? When ye say, Every one that doeth evil is good in the sight of the Lord, and He delighteth in them³⁸." Furthermore, God refuses to even hear the prayers of sinners³⁹, saying,

"God *heareth not sinners, but* if any man be a worshipper of God, and *doeth His will*, him he heareth⁴⁰."

No, the only sinners God loves are those who repent and cease transgressing His law⁴¹.

Since we see that the version of "love" prescribed by the chief priests of this age is not satisfactory to God, perhaps we should look to God for His definition of "love." We should not be surprised to find He says "*love is the fulfilling of the law*⁴²." Amazing, isn't it, how often He repeats Himself before we zealous idiots get His point!

We know that two witnesses are required by God's law for the death penalty⁴³ which surely holds true according to the law for the eternal death as well. Likewise, God repeats His definition of love, which is the summation of all His commands.

"For this is the love of God, that we *keep His commandments*: and His commandments are not grievous." (I John 5:3)

". . . but *if* thou wilt enter into life, *keep the commandments*." (Matthew 19:17)

"If ye love Me, keep My commandments He that hath My commandments, and keepeth them, he it is that loveth Me . . ." (John 14:15 21)

We sing arduously of our Saviour and Redeemer, yet how few know who He came to redeem? By now we have finally realized Christ came "To redeem them that were under the law, that we might receive the adoption of sons⁴⁴." "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: *otherwise thou also shalt be cut off*⁴⁵."

God does not change, but is orderly in all things, saying the same words to us over and over. In the Old Testament we were given His law in great detail. In the New Testament, we were given a tutor to explain the facets and meaning of love, and shown how great love can be. The end of the law is the construct of love⁴⁶, embodied in the commands to love God and our neighbor.

There are many Christians who do not understand that all of God's law is love and who are still learning the precepts and even the percepts. Not until we have learned that His law is love and have demonstrated our ability to obey, may we be His disciples. It was only Christ's disciples who were sent out to show and tell others the good news.

Dogs fit for the show ring must have exhibited a constant willingness to regard all temptations as distractions from their handler, being constantly alert to his commands. Likewise, only His disciples can qualify for His show, after having been proven worthy of their vocation⁴⁷.

¹ *The Koehler Method of Guard Dog Training*, Section II, pgs 155-16

² Eph 2:5

³ Rom 6:1-2

⁴ II Cor 6:1

⁵ Heb 10:27-31

⁶ Heb 6:4

⁷ Heb 10:26-29

⁸ *Strong's Exhaustive Concordance of the Bible*, #1344

⁹ Rom 2:13

¹⁰ Heb 10:36

¹¹ II Cor 11:14

¹² Mat 7:15

¹³ Rev 17:4

¹⁴ Rev 17:4 . . . 18

¹⁵ Rev 18:24; see also Mat 23:34-35

¹⁶Gal 3:24
¹⁷Gal 3:25
¹⁸Joh 8:39; Jas 2:26; II Pet 1:5
¹⁹Jas 1:22; Jas 2:17 . . . 26
²⁰Psa 78:36; Isa 29:13; Jer 12:2; Mat 15:8; Mar 7:6
²¹Lu 10:24
²²*Strong's Exhaustive Concordance of the Bible, #4912*
²³*Strong's Exhaustive Concordance of the Bible, #3850*
²⁴Eze 17:2
²⁵*Strong's Exhaustive Concordance of the Bible, #2420*
²⁶Mat 13:36, 51; Mat 15:15; Lu 8:9
²⁷Isa 6:9; Mat 13:34; Mar 4:11, 34; Lu 8:10; Joh 9:39
²⁸Mat 13:34; Mar 4:34; Lu 8:10
²⁹Pro 25:2
³⁰II Tim 2:15
³¹Mat 13:10-11; Mar 4:11-12; Lu 8:10
³²Mat 13:9
³³Col 1:26
³⁴Dan 12:8; Mat 13:17; Lu 10:24; I Pet 1:12
³⁵Rom 10:2-3
³⁶Isa 5:13
³⁷Lev 26:17, 25; Deu 28:25, 33, 47-48
³⁸Mal 2:17
³⁹Isa 1:15; Isa 59:2; Jer 7:16; Jer 11:11, 14; Jer 14:12; Eze
⁴⁰Joh 9:31
⁴¹Eze 18:30; Mar 1:15; Lu 13:3; Rev 2:5, 16, 22; Rev 3:19
⁴²Rom 13:10
⁴³Num 35:30; Deu 17:6; Deu 19:15; Mat 18:16; Heb 10:28
⁴⁴Gal 4:5
⁴⁵Rom 11:22
⁴⁶I Tim 1:5
⁴⁷Eph 4:1

Chapter 18

The Show

A comparison between the established regulations for the dog show ring and the commands of God to man is quite interesting and instructive. For example, we see in the case of the dog, that

“the objective of obedience trials is to produce dogs that have been trained and conditioned always to behave in the home, in public places, and in the presence of other dogs, in a manner that will reflect credit . . . it is also essential that the dog demonstrate willingness and enjoyment of its work.”¹

The above is elaborated upon, as follows:

“... score each dog . . . against . . . standard which shall combine the utmost in willingness, enjoyment and precision . . . Lack of willingness or enjoyment on the part of the dog must be penalized.”²

As Christians, we too are expected “always to behave” in order to “reflect credit” on God’s Name, His Word. We, also are to demonstrate “the utmost in willingness, enjoyment and precision” in obedience to His commands. Will God penalize us for resentful performance of His commandments?

We know that “God loveth a cheerful giver³,” however, cheerfulness in giving to God is not limited to money. If it were, we could buy His grace, which is impossible for it is a gift, therefore unpurchasable. Since the great commandment is to love God with all our heart, soul, and mind, it is obvious we should delight to do His will. This delight is expressed thusly:

“I will delight myself in thy statutes: I will not forget thy word.” (Psalms 119:16)

“Thy testimonies also are my delight and my counsellors.
(Psalms 119:24)

“Make me to go in the path of thy commandments; for therein do I delight” (Psalms 119:35)

“And I will delight myself in thy commandments, which I have loved.” (Psalms 119:47)

“I delight in thy law.” (Psalms 119:70)

“Thy law is my delight.” (Psalms 119:77, 174)

“Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.” (Isaiah 58:2)

“For I delight in the law of God after the inward man.”
(Romans 7:22)

We see that the righteous are to “be glad” and “shout for joy⁴”, and are told seven times to “make a joyful noise” unto God⁵. Christ said, “*If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full⁶.*”

Since Christ has plainly told us His commandments are for our joy, how can we imagine them to be burdensome? According to God, this mistaken notion is foisted upon us by the unfaithful ministers⁷ who “have perverted the words of the living God⁸.” It is the deceitful prophets who “cause my people to err by their lies⁹.” We all know lies do not occur by accident, but are devised by craft and cunning.

Even if the Bible were not so vociferous in warning us against certain pastors¹⁰, it would not be difficult to determine who taught us and our fathers to be disobedient. That the denominations vary in minor doctrines, should not obscure the fact that most are unanimous in declaring God’s law obsolete. Of course, there is a general denial that this constitutes a conspiracy, despite God’s Word to the contrary:

“There is a conspiracy of her prophets . . . Her priests have violated my law¹¹.”

This plot to violate His law is repeatedly referred to in Scripture¹²!!

That the problem of perverting God’s Word is one of deliberate falsification by preachers, rather than honest error, can be seen throughout Scripture. God says if the pastors would tell His people *His Word*, the people *will obey* Him¹³, but, not until this end time¹⁴ shall we understand.

It was the Good News (gospel), not bad news, the disciples were sent out to tell. Good news is a matter for happiness, joy, gladness, singing, and rejoicing. What was the good news about? It was the “gospel of the kingdom¹⁵”. We are told, “Seek ye *first* the kingdom of God, and His righteousness (law), and all these things shall be added unto you¹⁶.”

So, we observe God wishes for us to be happy in our obedience to him, not grudging¹⁷ or with resentment. It should be “joy to the just to do judgment¹⁸,” because “When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn¹⁹.”

Do our people mourn or rejoice over the sort of justice administered today? Are they rejoicing in abundance, or mourning in need of necessities? Are they thrilled with prices and taxes, or the reverse? Have they the simple joys of obedient children and a law-abiding society, or the opposite? The answers to those questions should tell us something. Perhaps we should examine our leadership more closely to see whom we are following.

In the dog ring, neither blind nor deaf dogs are allowed²⁰ to participate. Nor are there any “Pre-novice classes” given²¹ for those who have not learned. Likewise, God does not permit those who are blind and deaf to His Word²² to come before Him. Neither does He have a class available at the time of the end for those who are unready and whose lights have gone out²³.

Another interesting similarity occurs when we compare the 200 points available²⁴ in the show ring with the “points” we may score. Of these points, 90 are available for staying (not using His Name in vain) in forms incorporating the sit (sabbath), the down

(no adultery), and the recall (come back, Chapter 21). A total of 55% of the points have to do with heeling (follow God, not idols) and recall (return to God from idols), with 15% for standing for exam (not witnessing falsely). In each and every exercise the factor of willingness is a heavy consideration, as it assuredly will be with us.

In every lesson the trainer has presented the dog with places or events deliberately intended to distract or tempt him. These enticements are increased in intensity as he builds his character through overcoming each temptation, thus assuring his future consistent obedience under all circumstances. Likewise, we find ourselves confronted with temptations which expand our strength as we conquer them. Had God wanted the affection of puppets, He would have created dolls rather than people.

Certain of the trials include the obedience of the dog while the handler is at some distance from the dog, just as do ours. Jesus told many parables²⁵ which made it plain (to His disciples) how we ought to behave while He is absent in the flesh if we wish to do honor to Him.

Dogs are generally valued according to how well they have done in shows, in both behavior and appearance. During Christ's "show" here. He was valued at only thirty pieces of silver, which is the price of a servant²⁶ gored by an ox. In our showing, we are expected to follow His example so that we may be highly prized²⁷ by Him and given crowns. Consequently, we are not only to behave in accordance with His will, but are also to maintain a good appearance, abstaining "from all appearance of evil²⁸."

It should be far less difficult for us to learn our lessons than it is for the dog, for we are supposed to be more intelligent. However, our showing thus far is pitiful indeed. Were it not for God's grace and mercy, none could aspire to be admitted into His presence for all have transgressed His law and come short of the glory of God²⁹.

There is a peculiar notion among Christians that only certain people need keep God's law, yet nowhere in Scripture does this opinion find support. Indeed, the very people who were taught His Word were not only required to obey themselves, but to *demand* that any others who lived among them also submit to it³⁰. Because there is but one God, there was to be one law, for both

the stranger and the Israelite³¹. No amount of voting against His laws will alter them one tittle.

It is not just a knee here and there which will bend to obey Him, but *every knee shall bow*³² to His law. By teaching us that only one race is supposed to obey God, our instructors in disobedience have made void the law by their traditions³³. A common example is the attitude of what might be called an "orthodox Christian" toward one who refuses to eat pork or shellfish because God has forbidden it³⁴. The orthodox Christian will frequently remark that they are not Jewish and therefore are permitted such license.

Where is such a remarkable statement to be found in the Bible? Who says that only Jews should obey the commandments, dietary laws, dress codes, etc.?

Perhaps those who endorse this opinion should take a closer look at Jewry, since the Bible specifically cautions us, not once, but twice.

"I know the blasphemy of them which say they are Jews, and *are not*, but are the synagogue of Satan." (Revelation 2:9)

And again,

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and *are not, but do lie . . .*" (Revelation 3:9)

Do the Jews worship the true God? Jesus says, "Every man therefore that hath heard, and hath learned of the Father, *cometh unto Me*³⁵." Had the Jews "learned of the Father" as they claim, they would come to Christ. Do they? Christ also said, "*No man cometh unto the Father, but by Me*³⁶." We also see, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed³⁷."

Do the Jews obey the Law, as supposed? Do they take usury? Or, forgive their debtors every seven years as required by The Law³⁸? Do Jews forbid their employees to work on the sabbath in accordance with the fourth commandment? "Do not they blaspheme that worthy Name by the which ye called³⁹?" Is Jesus

the glory of the Jews, for He was promised to be “the glory of thy people Israel⁴⁰.” Do the Jews embrace Christ, or are they antichrist⁴¹? By their fruits (not words) ye shall know them.

The error of the Jews in rejecting Christ does not entitle us to point our guilty fingers at them except by way of illustrating a common misconception. Will accusing the glamorized adultery and nudity of motion pictures excuse us from following their example? Was Eve vindicated when she passed the buck to the serpent⁴²? Or Adam, when he complained it was Eve’s fault⁴³? We know they were both condemned to death for disobedience⁴⁴. Shall we fare any better when all these things were given to us as examples of what we may expect⁴⁵?

Though we blame the Jews for rejecting Christ, have we done better by refusing to obey His Word, which Word *is Christ*⁴⁶? If we scorn the Law, are not we, also, denying Christ, Who said, “Ye are my friends *if* ye do whatsoever I command you⁴⁷.”

We know Christ’s commands were the same as those given by the Father, since He spoke only His Word⁴⁸. “He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God⁴⁹?”

To make a good showing for our Master, therefore, requires humility, which is submission to His will, so that we may execute the justice of His law⁵⁰. None may anticipate the Comforter, which is the Holy Spirit, until they become obedient to God⁵¹, because God gave His Son in order that we might repent⁵² of our transgressions of His law.

We have many responsibilities which we have neglected to perform. It is not the duty of government, but of Christians, to care for the poor⁵³, the widows and orphans⁵⁴, the aged⁵⁵, and the handicapped⁵⁶. Nor is it the function of government to set minimum wages, but the Christian is to provide fair wages⁵⁷ to his employees. Neither does government have the right to determine what church shall benefit by tax law, but it is God’s church which should establish lawful government by obedience to Him.

The kingdom will not be restored to us until we have witnessed⁵⁸ to “the uttermost part of the earth.” But, like His disciples, we may not witness until we have learned “to believe

all that the prophets have spoken . . . beginning at Moses⁵⁹," which is the law. Our missionary efforts are to be by example⁶⁰, not mere lip-service. We are to be doers of the law, and not hearers only⁶¹.

While it is true that most churches with a missionary program appear to obey⁶² the command to go into the world and preach the gospel, sending their teachers to the uttermost parts of the world, they miss the objective defined by Christ. Jesus told His disciples, "Go *not* into the way of the Gentiles (nations) But go *rather to the lost sheep of the house of Israel*⁶³." Why? Because, He said, "I am not sent but unto the lost sheep of the house of Israel⁶⁴." It was to the people of His new covenant, who had His law written in their hearts⁶⁵ that He was sent and to whom the gospel was to be preached.

Who are these people of the new covenant? The Bible says, "this is the covenant that I will make *with the house of Israel* I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people⁶⁶." So, the people of His covenants (both old and new) are Israel. By their fruits ye shall know them, not by the traditions of men.

Therefore, the evangelistic programs of many churches are not in accordance with Scripture, since they send missionaries into "the way of the Gentiles (nations)" rather than to "the lost sheep" of the New Testament. "Let God be true, but every man a liar⁶⁷," for God tells us that the other nations will come to Christianity after we have learned to behave ourselves⁶⁸.

It is not possible to help the nations of the world through bribery⁶⁹, because giving them money elevates money to godship. Too, by furnishing them the things provided to us by our God is to reject His gifts to us, causing the heathen to believe that such bounty is provided by their false gods. We are told, instead, that we should prefer those of our own household (Christians)⁷⁰, being worse than infidels if we do not. And, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness⁷¹?"

It is not enough to be a name-dropper, merely mentioning Jesus, the most important Person we know. Nor is it sufficient to call Him Lord, for He says, "Why call ye Me, Lord, Lord, and *do not* the things which I say? Whosoever cometh to Me, and

heareth my sayings, *and doeth them* . . . is like a man which built . . . on a rock⁷²."

How shall we conduct ourselves at our showing? We are to "shew forth the praises of Him Who hath called you out of darkness into His marvelous light⁷³." And how shall we show His praises, except as He has told us:

"Thou hast commanded us to keep Thy precepts diligently. O that my ways were directed to keep Thy statutes! Then shall I not be ashamed, *when I have respect unto all Thy commandments*. I will praise Thee with uprightness of heart, *when I shall have learned Thy righteous judgments*." (Psalms 119:4-7)

And, at the end of the show, comes the judgment.

¹Regulations for American Kennel Club Licensed Obedience Trials (As in effect January 1, 1975), "Purpose"

²ibid. Chapter 2, Regulations for Performance and Judging, Section 2. "Standard of Perfection"

³II Cor 9:7

⁴Psa 32:11; Psa 132:9, 16

⁵Psa 88:1; Psa 81:1; Psa 95:1-2; Psa 98:4, 6; Psa 100:1

⁶Joh 3:10-11

⁷Jer 2:33-40

⁸Jer 23:36

⁹Jer 23:32

¹⁰Jer 2:8; Jer 10:21; Jer 12:10; Jer 23:1-2

¹¹Eze 22:25-26

¹²Ps 2:2; Ps 38:20; Ps 74:4, 23; Ps 83:2-12; Pro 4:16; Pro 29:27; Isa 10:1-2; Isa 29:13; Isa 59:15; Isa 63:18-19; Isa 64:2; Jer 4:16-17; Jer 5:26-28; Jer 8:10; Jer 11:9; Jer 23:11, 14, 27; Jer 26:9; Jer 27:10-15; Jer 29:8-9; Eze 22:25; Hos 6:9; Mic 7:3; Nah 3:4; Act 23:13; Eph 4:14; Rev 18:3; Rev 19:19

¹³Jer 23:22

¹⁴Jer 23:20; Jer 30:24; Dan 12:10

¹⁵Mat 4:23; Mat 9:35; Mat 24:14; Mar 1:14

¹⁶Mat 6:33

¹⁷II Cor 9:7; I Pet 4:9

¹⁸Pro 21:15

¹⁹Pro 29:2

²⁰ibid. Chapter 1, "General Regulations", Section 16, "Disqualification and Ineligibility"

²¹ibid. Section 3, "Obedience Classes"

²²Isa 42:18; Mat 15:14; Mat 23:16; II Cor 4:4; I Joh 2:11

²³Mat 25:8-12; Lu 1:17; Lu 12:40; Rev 19:7

²⁴ibid. Chapter 3, Section 3, "Novice Exercises and Scores"

²⁵Mat 13; Mat 18:23-35; Mat 20:1-16; Mat 22:1-14; Mat 25:1-46

²⁶Exo 21:32

²⁷Mal 3:16-17; Jas 1:12; Rev 2:10; Rev 3:11

²⁸I Thes 5:22

²⁹Rom 3:23; I Joh 3:4

³⁰Lev 18:29; Lev 17:12, 15; Lev 18:26; Lev 24:16, 22; Lev 25:6; Num 9:14; Num 15:14-16, 29-30; Num 35:15; Deu 1:16; Deu 5:14; Deu 24:17; Deu 27:19; Deu 31:12; Jos 8:33-35

³¹Exo 12:49; Lev 24:22; Num 9:14; Num 15:14-16, 29

³²Isa 45:23; Rom 14:11; Phil 2:10

³³Psa 119:126; Mat 15:3; Mar 7:5; Col 2:8

³⁴Lev 11:2-47; Deu 14:3-20

³⁵Joh 6:45

³⁶Joh 14:6

³⁷II Joh 7 . . . 10

³⁸Deu 15:1-11; Mat 6:12

³⁹Jas 2:7
⁴⁰Lu 2:32
⁴¹I Joh 2:22-23
⁴²Gen 3:13; II Cor 11:3
⁴³Gen 3:12; I Tim 2:14
⁴⁴Gen 2:17; Gen 3:19; I Cor 15:22
⁴⁵Rom 15:4; I Cor 10:6, 11; Heb 8:5
⁴⁶Joh 1:1 . . . 14
⁴⁷Joh 15:14
⁴⁸Joh 4:34; Joh 6:38; Joh 7:16; Joh 14:24
⁴⁹Mic 6:8
⁵⁰I Kin 6:12; Isa 16:3; Jer 7:5; Jer 21:12; Jer 22:3; Eze 45:9; Zec 7:9; Zec 8:16
⁵¹Act 5:32
⁵²Lu 24:47; Act 5:31
⁵³Exo 22:25; Lev 19:15; Deu 15:7-10; Ps 82:3-4; Pro 14:21; Mat 25:34-40; Lu 3
⁵⁴Exo 22:22-23; Deu 24:17-21; Deu 27:19; Isa 1:17; Jer 22:3; Zec 7:9-10; Mal 3:1
⁵⁵Lev 19:32; Pro 20:29; Pro 23:22; I Tim 5:1-4; I Pet 5:5
⁵⁶Lev 19:14; Deu 27:18; Lu 14:13-14
⁵⁷Col 4:1
⁵⁸Act 1:6-8
⁵⁹Lu 24:25 . . . 27
⁶⁰Joh 13:15; Rom 1:5; I Tim 4:12; I Pet 2:21
⁶¹Jas 1:22; Jas 2:17-19, 26
⁶²Mat 23:27-28; Jas 1:26
⁶³Mat 10:5-6
⁶⁴Mat 15:24; Mat 18:11
⁶⁵Jer 31:33; Heb 8:10; Heb 10:16
⁶⁶Jer 31:33; Heb 8:10; Heb 10:16
⁶⁷Rom 3:4
⁶⁸Isa 2:2-3; Isa 60:4-7; Rev 21:24
⁶⁹Eze 16:33-34
⁷⁰Rom 12:10
⁷¹II Cor 6:14
⁷²Lu 6:46-48
⁷³I Pet 2:9

Chapter 19

Judging

After all contestants have been shown in the dog ring, the judging begins. However, unlike the canine show, we are being judged on our performance here and now, though the trophies and penalties will be assigned later.

The AKC requires that the judge's directions must be clear¹ and that no contestant be penalized for "failing to do anything that is not required by these regulations²."

We certainly cannot say the directions of our Judge have been anything but clear and unmistakable, for He has repeated them many times over, from cover to cover. Nor does God require more of us, for "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God³?"

Under the AKC show regulations, no steward is permitted to give any instructions whatsoever "except as specifically instructed by the judge⁴." Likewise, God has instructed us in our duties, and specifically forbidden His stewards to alter His Word in any fashion⁵, for to do so carries the ultimate penalty. Unhappily, some have defied Him, teaching lies, adultery, theft, and murder, who stand in His very house and say, "We are delivered (permitted by grace) to do all these abominations⁶." Perhaps this is why judgment begins at the house of God⁷.

The show ring judge does not permit contenders to be either blind or deaf⁸, as God insists that we both see (read) and hear (understand) His Word⁹. We must read for ourselves and "Study to shew thyself approved unto God¹⁰," and *prove* what is good¹¹.

There is no preacher who would dare to teach falsehood if he knew the members of his congregation were students of God's Word and able to detect lies. Christ said, "I am the way, the truth, and the life¹²," and "Thy Word (Christ) is truth¹³." God also said, "Thy law is the truth" and "ALL Thy commandments are truth¹⁴." Since Christ is The Truth, and the Word is The Truth, and the Law is The Truth, and all His Commandments are The Truth, and God is One¹⁵, Christ IS the Law, these all being One Truth, for God does not change¹⁶.

We have been given abundant behavior examples in the Bible, all of which are for our instruction¹⁷. Doubtless, the actions and attitudes of the chief priests of 2,000 years ago are also representative of what we may anticipate they will try to do to the body of Christ, the church. That they were responsible for killing Jesus, all Christians are aware. We all know, too, that the wicked Edomite ruler, King Herod, tried to slay Jesus in His infancy¹⁸. Therefore, it is reasonable to foresee that wicked rulers will also seek to destroy His body, the church, in its infancy, as any good history proves they have done.

What many Christians have failed to observe, however, is that this destruction of God's church is an ongoing practice of the forces of darkness. To verify this, we have only to seek the example of Scripture, where we see that early in Christ's ministry (before He ordained the twelve¹⁹) "the Pharisees went forth, and straightway took counsel with the Herodians against Him, *how they might destroy Him*²⁰." Nor was this an isolated incident, for it continued throughout Christ's ministry.

After another healing, "therefore did the Jews persecute Jesus, and sought to slay Him . . . the Jews sought the more to kill Him . . .²¹." This went on and on, so that "After these things, Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him²²." Furthermore, Jesus told His disciples that He must "suffer many things of *the elders and the chief priests and scribes and be killed*²³." The illustrations in which these leaders of the nation sought to kill Him are profuse in each of the gospels.

Because they feared the loss of their power²⁴ if men believed Him,

"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high

priest, who was called Caiaphas, And consulted that they might take Jesus by *subtilty, and kill Him. But they said, Not on the feast day, lest there be an uproar among the people.*" ²⁹

Finally, it was Judas, one of His own, who betrayed Him to the chief priests²⁶ who brought the *temple soldiers* to capture Him²⁷, because Pilate refused to send his troops²⁸.

What can the body of Christ count on, based upon these examples? Christ said, "ye shall be hated (not loved) of all men for my Name's sake²⁹," and "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he *be as his master*, and the servant as his lord. If they have called *the master of the house Beelzebub, how much more shall they call them of his household*³⁰." He also said, "*If they have persecuted Me, they will also persecute you . . . all these things will they do unto you for my Name's sake*³¹."

If the chief priests (popular preachers) and scribes (media) will do to the true church body of Christ what they did to the Head, and these things are written to teach us, we must observe the sequence of events and heed Christ's warnings. We see that they do not wish to yield their power over the people³² to the laws of God³³, because they would lose money³⁴. We all know of the gruesome deaths of the early martyrs, but what of more recent times? Have the scribes failed to inform us of these matters which they dare not divulge because they are accessories?

Because few people had the ability to either read or write, there being no printing 2,000 years ago, the scribes occupied a position of great importance. The duty of the scribes was to hand-copy the Scriptures, which detailed work gave them such a familiarity with the contents they also became interpreters, or lawyers. Consequently, the scribes were as influential as the Pharisees as religious leaders of the time³⁵. Is not the media (scribes) of today equally powerful? All know what a sorry job of interpreting the Scriptures those custodians of God's Word did 2,000 years ago, yet, the people were dependent upon their interpretation, whether it was true or false, being unable to read for themselves, and having to rely on memory otherwise.

Since there is nothing new under the sun, and "that which is done is that *which shall be done*³⁶," it comes as no shock to us to

discover that it is still the scribes (media) who control our current knowledge, and we, too, must rely on memory for many things. However, we are more fortunate in this age because we are able to read and have the Bible at hand to see for ourselves the things which are being hidden from us by the subtlety of the media. If we will not read, we are at the mercy of the chief priests and scribes. Dare we expose the body of Christ to their “tender mercies”?

It was by subtlety that Eve was deceived³⁷, and by subtlety that Christ was taken³⁸. No doubt, it is also by subtlety that these same deceivers hope to capture us, for the references pertaining to deceit and falsehood are prodigious. It was by one of his own house that Adam was led astray³⁹, and by Judas that Jesus was betrayed. Likewise, we are told, “a man’s enemies are the men of his own house⁴⁰.” Knowing these things, therefore, dare we rely on any man, especially preachers, to teach us the Word of God when we are well able to learn by reading?

Most of the so-called-Christian ministers of this age promise “peace”⁴¹ and “rapture” to their congregations. But, Christ said, “I came not to send peace, but a sword⁴².” As for the “rapture”, God says the beast “shall overcome them, and kill them⁴³,” making “war with the saints, and to overcome them⁴⁴,” killing so many that the harlot, Babylon, is “drunken with the blood of the saints, and with the blood of the martyrs of Jesus⁴⁵.” It may be “rapture” for the drunkard Babylon, but it will be tribulation⁴⁶ such as never before for God’s saints.

We were warned long ago that the false prophets would speak smooth things⁴⁷, prophesying deceits⁴⁸, and would be held in high esteem by the general populace⁴⁹. These doctrines of peace and rapture are certainly what men want to hear and draw large congregations, but “do I seek to please men? for if I yet pleased men, I should not be the servant of Christ⁵⁰.”

“In vain they do worship me, teaching for doctrines the commandments of men⁵¹.” Are we so fond of the approval of men⁵² that we desert the body of Christ, for “friendship of the world is enmity with God⁵³.” When persecution arises because of His Word⁵⁴, will we deny Him? May God have mercy on our souls!

Will we be saved by attending “the church of our choice,” merely drawing near Him with our lips⁵⁵? It is in His very house,

the church, that much wickedness is found⁵⁶, so it is not the place for safety. There is no salvation to be found except in His Word, for “Salvation is far from the wicked, *for they seek not Thy statutes*⁵⁷.”

The wearing of a denominational label will be of no value at the judgment, just as it is disallowed in the show ring⁵⁸, for no label will influence His decision as His law does not permit favoritism for any reason⁵⁹. And, just as there is but one standard for all breeds of dogs⁶⁰, so is there but one law for all races of men⁶¹.

In the show ring, a dog which has gone lame is excused⁶² (not penalized, but excused). Lameness, in Scripture, is symbolic of those who would walk correctly if they were able, meaning they would be obedient if they knew the rules. Only the Judge may decide who is lame⁶³, and may excuse him. Likewise, where there is no knowledge of the law, no transgression has occurred, because “sin is not imputed when there is no law⁶⁴.” This, of course, will not excuse those who pretend lameness, for God well knows who has had opportunity and who has not.

Needless to say, the decision of our Judge is far more final than that of the ring⁶⁵ and there will be no appeals, no excuses, no more time granted⁶⁶ in which to repent. Therefore, we are told to “Repent, for the kingdom of heaven is at hand⁶⁷.”

“For we must *all* appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be *good or bad*.” (II Corinthians 5:10)

That all judges arrive at their judgments by a set of rules is self evident, for only by a standard of conduct can judgment be rendered. If there are no regulations, there is nothing to be broken. Likewise, God has said that where no law is, no sin is imputed⁶⁸. However, the purpose of rules or law is to reward the righteous and to punish the wicked according to the criteria set forth by the law.

In the dog show, misbehavior is penalized in accordance with the action of the candidate⁶⁹, just as God will reward everyone according to their works⁷⁰. In both cases⁷¹, the penalty is adapted to the seriousness of the misbehavior, and those in the ring which attack others are totally disqualified⁷². Interesting analogy.

Those who say there is no law are law-less, or outlaws, who are the very people for whom it became needful to enforce law. Why?

“But we know that *the law is good, if a man use it lawfully*; Knowing this, that the law is not made for a righteous man, but *for the lawless* and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and for murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; *According* to the glorious gospel of the blessed God, which was committed to my trust.” (I Timothy 8-11)

These lawless, ungodly men who resist His law claim that we must separate church and state and persuade unknowledgable men that this is a proviso of our Constitution. It is not! However, it IS a provision of the constitution of Russia, whose leaders well know that solid Christianity would mean their destruction. Their claim that God’s laws are “so complex” is mere sophistry. God’s law can be summed up in a single word, love, the details of which are contained in but one volume. Whereas mans’ laws have entire libraries devoted to it, containing thousands of books, yet man’s law remains incomplete because each day it is added to by both case and statute law.

We are told, “Ye are bought with a price; *be ye not the servants of men*⁷³,” for “his servants ye are to whom ye obey⁷⁴.” Now “no servant can serve two masters⁷⁵,” and salvation is only offered to those who obey God⁷⁶, not men.

The Judge is knocking at our very door⁷⁷, pleading with His people⁷⁸. He has set before us “life and good, and death and evil⁷⁹” and asks that we “choose life, that both thou and thy seed may live⁸⁰.” It is such a great burden to man to obey the Judge and Lord of the universe Who has given His all for us?

Therefore, “choose you this day whom ye will serve⁸¹,” knowing the prize is great for the overcomers, but utter destruction for those who choose to do evil.

- ¹Regulations for American Kennel Club Licensed Obedience Trials (As in effect January 1, 1975), Chapter 2, Section 4, "Judge's Directions"
- ²ibid. Section 5, "No Added Requirements"
- ³Mic 6:8
- ⁴ibid. Chapter 1, Section 30, "Stewards"
- ⁵Deu 4:2; Deu 12:32; Pro 30:6; Rev 22:18-19
- ⁶Jer 7:8-10
- ⁷Eze 9:6; I Pet 4:17
- ⁸ibid. Chapter 1, Section 16, "Disqualification and Ineligibility"
- ⁹Isa 1:10; Isa 28:14, 23; Isa 34:1; Isa 42:18; Mat 11:15; Mat 13:9; Mat 15:10; Mar 12:29; Rev 2:7, 11, 17, 29; Rev 3:6, 13; Rev 13:9
- ¹⁰II Tim 2:15
- ¹¹Rom 12:2; I The 5:21
- ¹²Joh 14:6
- ¹³Joh 17:17
- ¹⁴Psa 119:142 . . . 151
- ¹⁵Isa 41:14; Isa 43:3; Isa 48:17; Mar 12:32; Joh 10:30; Rom 3:30; Eph 4:6; I Joh 5:7
- ¹⁶Psa 102:27; Mal 3:6; Heb 13:8; Jas 1:17
- ¹⁷Ecc 1:9; I Cor 10:6, 11
- ¹⁸Mat 2:1-16
- ¹⁹Mar 3:14
- ²⁰Mar 3:1-6
- ²¹Joh 5:16-18
- ²²Joh 7:1
- ²³Mat 16:21
- ²⁴Joh 11:47-48
- ²⁵Mat 26:3-5; see also Mar 14:1, 43; Lu 22:2, 52
- ²⁶Mat 26:47; Mar 14:43; Lu 22:48
- ²⁷Mat 26:47; Mar 14:43; Lu 22:52; Joh 18:3
- ²⁸Mat 27:24; Lu 23:25; Joh 19:6
- ²⁹Mat 10:22
- ³⁰Mat 10:24-25
- ³¹Joh 15:20-21
- ³²Joh 11:47-48
- ³³Lu 19:14-27
- ³⁴Mat 21:33-44; Mar 12:1-12; Lu 20:9-19
- ³⁵Halley's Bible Handbook, Twenty-fourth Edition, pgs 412, 445
- ³⁶Ecc 1:9
- ³⁷Gen 3:13; II Cor 11:3
- ³⁸Mat 26:3-5; see also Mar 14:1, 43; Lu 22:2, 52
- ³⁹Gen 3:6, 12
- ⁴⁰Mic 7:6; Mat 10:36; Lu 12:53
- ⁴¹Dan 8:25; Mic 3:5
- ⁴²Mat 10:34; Lu 12:51
- ⁴³Rev 11:7
- ⁴⁴Rev 13:7
- ⁴⁵Rev 17:6
- ⁴⁶Mat 24:21, 29; Mar 13:24; Joh 16:33; Act 14:22; Rev 7:14
- ⁴⁷Isa 30:10
- ⁴⁸II Cor 11:13; II Tim 3:1-5
- ⁴⁹Lu 6:26; Lu 16:15; II Cor 11:13-15
- ⁵⁰Gal 1:10; I The 2:4
- ⁵¹Mat 15:9; Mar 7:7; Col 2:8 . . . 22; Tit 1:14
- ⁵²Mat 6:2; Joh 12:43
- ⁵³Jas 4:4
- ⁵⁴Mat 13:21; Mar 4:17; Lu 8:11
- ⁵⁵Psa 78:36; Isa 29:13; Jer 12:2; Ho 11:7; Mat 15:8 Mar 7:6
- ⁵⁶Jer 7:11; Jer 23:11; Jer 26:9; Eze 13:10 . . . 22; Eze 22:28; Mat 21:13; Mar 11:17; Lu 19:46
- ⁵⁷Psa 119:155
- ⁵⁸ibid. Chapter 1, Section 9, "Identification"
- ⁵⁹Lev 19:15; Deu 1:17; Deu 16:19; Rom 2:11; Col 3:25; Jas 2:9; I Pet 1:17
- ⁶⁰ibid. Chapter 2, Section 6, "A and B Classes and Different Breeds"
- ⁶¹Exo 12:49; Lev 24:22; Num 9:14; Num 15:15, 29
- ⁶²ibid. Chapter 1, Section 16, "Disqualification and Ineligibility"
- ⁶³ibid.

⁶⁴Rom 4:15; Rom 5:13

⁶⁵Ibid., Chapter 1, Section 23, "Decisions"

⁶⁶Rev 10:8

⁶⁷Mat 3:2; Mat 4:17; Mar 1:15; Act 2:38; Act 3:19; Act 17:30; Rev 2:5, 16, 21-22; Rev 3:3,

⁶⁸Rom 4:15; Rom 5:13

⁶⁹Ibid., Chapter 2, Section 25, "Misbehavior"

⁷⁰Isa 59:18; Jer 25:14; Jer 32:19; Eze 39:24; Mat 16:27; Rom 2:6; Rev 2:23; Rev 22:12

⁷¹Ibid.

⁷²Ibid.

⁷³1 Cor 7:23

⁷⁴Rom 6:16

⁷⁵Lu 16:13

⁷⁶Heb 5:9

⁷⁷Rev 3:20

⁷⁸Mic 6:2

⁷⁹Deu 30:15

⁸⁰Deu 30:19

⁸¹Jos 24:15

Chapter 20

Winning

Dogs may qualify in a show with a 170 point total score (85%), earning a minimum score of 50% in each exercise¹; however, only the champions receive the ribbons. We are not told how God's scoreboard is computed, but we are often advised that the qualifiers are "few."

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7:14)

"The harvest truly is plenteous, but the labourers are few." (Matthew 9:37; Luke 10:2)

"So the last shall be first, and the first last: for many be called, but few chosen." (Matthew 20:16)

"For many are called, but few are chosen." (Matthew 22:14)

"Then said one unto Him, Lord, are there few that be saved? And He said unto them, . . . there are last which shall be first, and there are first which shall be last." (Luke 13:23 . . . 30)

We know, too, only eight were saved from the flood², and just four³ escaped from Sodom. Few indeed! With such odds, dare any of us chance being among those who fall short of the mark?

There are many who will drudge endlessly for a blue ribbon, a mere scrap of cloth, who make small effort to win the greatest prize of all time. Such an upside-down sense of values is an alarming indicator of our time.

We are the church of the last age, the Laodiceans, who are neither hot nor cold, saying, "I am rich and increased with goods,

and have need of nothing⁴.” We are ignorant of the true riches because we are blind⁵ to God’s Word, for we have accepted the gifts of this world which have darkened the eyes of our understanding⁶.

God admonished the Laodiceans to correct their vision, hear His voice, and open the door to Him⁷. Since Christ is the door⁸, Whose voice is the Word of the law⁹, we may open the door by searching the Scriptures¹⁰ and becoming obedient. Thus may we recover our sight, for the Word was sent to heal us¹¹ of all the infirmities of mortality so that we “*should not perish*¹².”

Winning the prize of eternal life and gaining entrance into Christ’s kingdom¹³ requires that we add virtue, knowledge, and charity (love) to our faith, without which we *remain blind*¹⁴. And, since “*love is the fulfilling of the law*”¹⁵, we must know the law and be righteous in obeying it, for ignorant and unruly servants are unwelcome in any house. Why then should we expect God to accept inferior servants who refuse the rules of His house?

None of us have earned the wages of righteousness, which is by the law¹⁶, for we have all transgressed the law and exist on the welfare of His grace. As welfare recipients however, it is our responsibility to seek employment if we are honorable. The Bereans “searched the Scriptures daily”¹⁷ to preserve their integrity. So should we apply ourselves to overcome our illiteracy in order to be hired. It is only those who seek work who find it¹⁸, but we *will find* it if we seek¹⁹ diligently, even in this eleventh hour²⁰, for Christ asks us to do His business till He comes²¹. So, let us ask for work before it is too late.

Christ said, “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. *If ye love me, keep my commandments*²².”

We have been taught that to “ask in His Name” means merely to mouth the words Jesus Christ, which is not true, as experience shows. Rather, we see that His Name is the Word²³, which Name He has magnified above ALL His Names²⁴, but which Name no man knows²⁵. To ask in His Name, therefore, is to ask *in accordance with His Word* which must be in our heart, for He says, “*If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you If ye keep my command-*

ments, ye shall abide in My love²⁶.” His meaning becomes quite clear when we see it with our own eyes instead of relying on others to read it for us.

Again and again, Jesus pleads with us to come to Him²⁷, Who is the Word, the Bible. How simple, it is to do so. Yet many continue to follow after those shepherds who deliberately lead them astray²⁸, who are hirelings²⁹ of the god mammon. Why do we not believe God when He says, “. . . princes within her are roaring lions; her judges are evening wolves Her prophets are light and treacherous persons: her priests have polluted the sanctuary, and *they have done violence to the law*³⁰?” God has told us explicitly not to believe them. Let us believe Him!

How can we hope for truth from the very persons He has denounced as wolves in sheeps’ clothing³¹, treacherous³², polluters of His church³³, who have taken over His kingdom through violence³⁴ by stealing from us the *key of knowledge*³⁵, which is the law³⁶? “Therefore my people are gone into captivity, because they have no knowledge³⁷.” Why do we not have knowledge of God’s Word when there is more preaching today than ever before?

“My people are destroyed for lack of knowledge: *because thou hast rejected knowledge*, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God.” (Hosea 5:6)

We see then that those who should have won the honor of being “kings and priests unto God³⁸” will be rejects if they do not remember His law, for it is the “song of Moses³⁹” which will be sung by those who get “victory over the beast, and over his image, and over his mark, and over the number of his name⁴⁰,” and we had better learn the words of the song to sing.

None doubt that the heavenly choir is composed of the overcomers, yet most expect to be a part of the chorus without knowing the lyrics. Absurd, isn’t it!

Our leaders have so accustomed us to the welfare state that many imagine they may remain on God’s dole roll forever. This is not true, for God says, “if any would not work, neither should he eat⁴¹.” His unchanging law applies to the eternal life also, for only the overcomers may “eat of the tree of life⁴²”, not those who

call Him "Lord, Lord, and do not the things which I say⁴³." The faith which works lives, while "faith without works is dead⁴⁴", because it has *done nothing* to overcome the corruption of this world, expecting to continue on God's subsidy while ignoring or participating in the wickedness of the world.

Now an overcomer is a champion because he has been proven better than his competition. To win, he must obey all the rules of the judge, else it is foregone conclusion he cannot win. Even if it were possible, we would think it preposterous for a dog to change the show regulations. It is more ridiculous still to suppose that we may alter the law of God, who is far, far more superior to us than we are to dogs. We were not called to be lawmakers, but law-keepers, for God is our Lawgiver⁴⁵ and He has told us what we must do to win.

First, if we would be His servants, we need to gain experience in servitude⁴⁶ right here and now. All employers prefer well seasoned workers as employees, and so, too, does God⁴⁷ Who will test our work with fire⁴⁸ to see if it is good enough. What is the work? Love.

Why? Because it is necessary that a wife love and reverence her husband⁴⁹, and we are spoken for to become the bride of Christ *if* we are written in the book of life⁵⁰. His wife must be virtuous⁵¹, being in subjection (obedience) to Him⁵². She must be a good keeper of His home⁵³, providing for the needs of His family⁵⁴, gaining her knowledge from Him⁵⁵ (not the preacher), and make no attempt to usurp His authority⁵⁶. The bride of Christ will have attained to these requirements, for God says, "His wife *hath made herself ready*⁵⁷." She will be clothed in fine white linen which is the righteousness of saints⁵⁸ which righteousness is a gift to her⁵⁹ from Christ, and her jewels are knowledge⁶⁰ and a meek (tamed, i.e. obedient) and quiet spirit⁶¹.

Therefore, the bride must have knowledge of her Husband's will, be obedient to Him, and love Him, which is the keeping of His commandments⁶². She must *make herself ready*, not expect any other person to do it for her. Any who are not dressed accordingly will be "cast into outer darkness⁶³", because they are unprofitable servants⁶⁴ and only His servants are admitted.

Christ has spoken openly in the temple⁶⁵ of His body, the church⁶⁶, instructing us plainly⁶⁷ of our obligations, and *His*

*disciples understood*⁶⁸ Him. Those who are not His servants cannot understand⁶⁹ simply because they are not His servants. Only Christ's disciples⁷⁰ were told of these latter days, for the whole of Revelation is addressed *exclusively* to His servants⁷¹.

Therefore, if we wish to have knowledge of the last times, we had better make ourselves ready by studying the former examples which were "written for our learning⁷²", because "*ALL Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works⁷³."

These are the Judge's rules for qualifying in His show.

¹Regulations for American Kennel Club Licensed Obedience Trials (As in effect January 1, 1975), Chapter 1, Section 14, "Qualifying Score"

²Gen 6:18; Gen 7:13; I Pet 3:20

³Gen 19:15-17

⁴Rev 3:17

⁵Rev 3:17-18

⁶Exo 23:8; Deu 16:19; I Sam 12:3

⁷Rev 3:18-20

⁸Joh 10:7, 9

⁹Exo 19:5; Exo 23:21-22; Deu 4:30; Deu 13:4; Deu 27:10; Heb 3:7-8, 15-16; Heb 4:7

¹⁰Joh 5:39

¹¹Lu 4:18

¹²Joh 3:15-16

¹³II Pet 1:11

¹⁴II Pet 1:5-9

¹⁵Rom 13:10

¹⁶Deu 6:25; Ps 119:172; Rom 8:4; Rom 10:5; II Tim 3:16

¹⁷Act 17:11

¹⁸Mat 20:1-16

¹⁹Mat 7:7; Lu 11:9

²⁰Mat 20:9

²¹Lu 19:13

²²Joh 14:13-15; Joh 15:7

²³Joh 1:1, 14

²⁴Psa 138:2

²⁵Rev 19:12-13

²⁶Joh 15:7 . . . 10

²⁷Mat 11:28; Mat 22:4; Mat 25:34; Mar 1:17; Mar 6:31; Mar 8:34; Mar 10:14; Lu 9:23; Lu 14:17; Joh 5:40; Joh 21:12

²⁸Jer 25:34-36; Eze 34:2-10

²⁹Joh 10:12

³⁰Zep 3:3-4

³¹Mat 7:15

³²Jer 12:1, 6; Ho 6:7; II Tim 3:1-5

³³Jer 7:30; Jer 34:16; Eze 13:19; Eze 44:7

³⁴Mat 11:12

³⁵Lu 11:52

³⁶Rom 3:20; Col 1:9-10

³⁷Isa 5:13

³⁸Rev 1:6; Rev 5:10; Rev 20:6

³⁹Deu 32:1-43

⁴⁰Rev 15:2-3

⁴¹II Thes 3:10

⁴²Rev 2:7
⁴³Lu 6:46
⁴⁴Jas 2:17-26
⁴⁵Isa 33:22; Jas 4:12
⁴⁶Lu 22:26; Eph 3:17; Col 1:23
⁴⁷Col 1:10; I Thes 1:3; II Tim 4:5; Jas 1:25; I Pet 1:17
⁴⁸I Cor 3:13-15
⁴⁹Eph 5:33; Tit 2:4
⁵⁰Rev 20:15; Rev 21:2, 9
⁵¹Pro 31:10-11
⁵²Eph 5:22-24; Col 3:18; Tit 2:5; I Pet 3:1-6
⁵³Tit 2:5
⁵⁴Pro 31:10-31
⁵⁵I Cor 14:34-35
⁵⁶I Tim 2:12
⁵⁷Rev 19:7
⁵⁸Rev 19:8
⁵⁹Isa 61:10; Rom 5:17
⁶⁰Pro 20:15
⁶¹I Pet 3:4-5
⁶²Joh 14:15; I Joh 2:3-4; Rev 12:17; Rev 14:12; Rev 22:14
⁶³Mat 22:12-13
⁶⁴Mat 25:30; Lu 17:10
⁶⁵Mat 26:55; Mar 14:49; Lu 22:53; Joh 18:20
⁶⁶Joh 2:21; Rom 12:4-5; I Cor 6:19; Cor 1:18
⁶⁷Joh 16:29
⁶⁸Mat 13:51; Mat 16:12; Mat 17:13
⁶⁹Mat 13:13; Mar 4:11; Lu 8:10
⁷⁰Mat 24; Mar 13; Lu 21
⁷¹Rev 1:1; Rev 22:6
⁷²Rom 15:4
⁷³II Tim 3:16-17

Chapter 21

The Prize

Of all the dogs in the entire world, only a very few are well-trained enough to be entered into the competition of the show. Those which are entitled to compete do not all succeed, because their accomplishments are inadequate to meet the established criteria. Consequently, those selected by the judge to receive the prize of qualifying represent a very small percentage of all dogs.

After the judge's determination of those qualified to receive title in the dog show, a selection is made of the champions. As is to be anticipated, this elite group is composed of those dogs which have outperformed all qualifiers. So, too, with us in God's great Show, for "few are chosen¹."

What is the prize? There are many, not least of which is eternal life², which all hope for. But, "faith is the *substance* of things hoped for³," yet few exhibit enough faith in the Word of God to read it themselves, preferring instead to accept as truth whatever masquerades as gospel.

In the New Testament constructs, it is presumed that we have already advanced to the level of understanding constructs, having previously learned the "milk" of the Word⁴ contained in the Old Testament precept:

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and His statutes, which I command thee this day *for thy good*?" (Deuteronomy 10:12-13)

This "great commandment" on which all the others depend⁵ is summarized by the construct: "the end of the commandment is

charity (love)⁶” because God IS love⁷. However, God is also “a consuming fire⁸”, Who will take vengeance⁹ on His enemies who refuse to be obedient¹⁰ to Him rather than to this world system¹¹. His enemies are distinctly defined as, “He that is not *with* Me is against Me¹².” And, to be with Christ means we must act in accordance with His instructions not counter to His commands.

God’s vengeance is administered by the soldiers of Jesus¹³ who are appropriately prepared¹⁴ for the battle. However, we may not expect to be in His army unless we have first proved our loyalty as servants, being “obedient unto death¹⁵,” for no commander wants soldiers who will not obey orders.

As Christ’s soldiers, we are obliged to follow the specific standards set forth by our Commander. We must be vigilant¹⁶ in our guard duty ¹⁷, ever watchful¹⁸ of His interests. To be good watchmen demands good vision¹⁹, which is lacking in His watchmen²⁰ of today. In addition, the uniform of His soldiers must conform to His dress code²¹ and His army will be recognized by their actions²².

The military objectives are described in the Bible as:

- The enemy leaders, who are not merely the visible targets, but the opinion-shapers, such as:
 - Preachers²³
 - Bankers (usury-taking moneylenders)²⁴
 - Media (scribes)²⁵
 - Educators (movie, TV, any who teach against His law)²⁶
- The churches (altars) of the false prophets²⁷
- Blasphemers²⁸
- Traitors²⁹
- Homosexuals (sodomy)³⁰
- Incest³¹

- Adulterers (race-mixers as well as the modern use of the word)³²
- Astrology and witchcraft³³

These God-designated targets make it clear that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness *in high places*³⁴.” In addition, we are advised that our warfare is to begin with a cleansing of what poses as the Christian church³⁵ where the false prophets are to be found³⁶ because God specifically says it is called by His Name³⁷. Where else could we reasonably expect to find the counterfeit gospel but hiding under sheeps’ clothing?

As God’s warriors, we are to take a stand in the battle³⁸, actively engaging the enemies of God³⁹ who “roar in the midst of Thy congregations⁴⁰.” As in any war, we are not to give aid or comfort to the enemy by consorting with them⁴¹, for “Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord⁴².” Those who justify the wicked⁴³, tolerating or condoning any enemy action will pay the price⁴⁴ of treason.

It is not enough to sing “Onward Christian Soldiers” in the safety of the pew. We must also march into battle⁴⁵.

Doubtless, there are some who feel unqualified to withstand the rigors of battle, supposing they may yield to temptations of the world. In the dog ring, distractions which are too great for the average dog to withstand (such as bitches in heat) are barred from the show⁴⁶. Likewise, “The Lord knoweth how to deliver the godly out of temptations⁴⁷.” For “God is faithful, Who will not suffer you to be tempted above that ye are able⁴⁸,” and there will be *no temptation* other than that which the average man is able to resist⁴⁹. Further, we “can do all things through Christ which strengtheneth me⁵⁰.”

War heroes are decorated for bravery in battle, just as God will honor His saints who overcome⁵¹, but it is only the heroes who receive special recognition, not those who just happen to be a buddy in the same outfit.

The rewards are great, being beyond our imagination⁵², even though He has described them to us. The Judge is rooting for us,

for “it is your Father’s good pleasure to give you the kingdom⁵³.” We were created for His pleasure⁵⁴ and it does not please Him when we disobey⁵⁵. Let us all strive to pleasure Him Who has given us everything so that He may have the added enjoyment of giving us the kingdom as the reward for our obedience.

We are all familiar with the delight we get from the dog which leaps for sheer joy at our presence after an absence, or even in the morning when we are greeted. Imagine, then, how much greater joy can be had when our morning comes after the darkness of this age and we may greet our Master.

Since we are instructed to be watchful, it may be well to consider a warning given by Koehler in the training of guard dogs. *Prior to any training instructions*, Koehler warns

“There should be no ball playing, with any *working* dog. If he becomes ‘ball-happy’, he will be easy to distract from his job⁵⁶.”

Could this also apply to Christians, who might be distracted by the many types of ballgames used to entertain us? Do you suppose the variety of games offered by the media (scribes) for our amusement is really a subtle inducement to overlook the important matters of God’s business?

“Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak⁵⁷.”

¹Mat 22:14

²Mat 25:46; Mar 10:30; Joh 3:15; Joh 6:68; Joh 10:28; Joh 17:2-3; Rom 2:7; Rom 6:23; I Tim 6:12, 19; Tit 1:2; I Joh 2:25; I Joh 5:11, 13

³Heb 11:1

⁴Heb 5:12-13; I Pet 2:1-2

⁵Mat 22:40

⁶I Tim 1:5

⁷I Joh 4:8

⁸Deu 4:24; Heb 12:29

⁹Psa 149:7; Isa 35:4; Jer 50:15; Rom 12:19; Heb 10:30

¹⁰Lu 19:27

¹¹Jas 4:4

¹²Mat 12:30

¹³Psa 149:7-9; Ob 18; II Tim 2:3-4

¹⁴Isa 59:16-18; Eph 6:11-17

¹⁵Phil 2:8

¹⁶I Tim 3:2; I Pet 5:8

¹⁷Eze 38:7

¹⁸Mat 24:42; Mat 25:13; Mar 13:35; Lu 21:36; Rev 3:2; Rev 16:15

¹⁹Isa 42:18; Mat 7:3-5; II Pet 1:9

²⁰Isa 56:10; Mat 23:16-17

- ²¹ Lev 19:28; Lev 21:5; Deu 14:1; Deu 22:5; Eze 44:20; I Cor 11:14; I Tim 2:9-10
- ²² Mat 7:16, 20; Mat 12:33; Lu 6:44
- ²³ Jer 2:9; Jer 10:21; Jer 12:10; Jer 23:1
- ²⁴ Mat 21:12; Mar 11:15; Lu 19:45; Joh 2:15
- ²⁵ Mat 23; Mar 14:1, 43, 53; Lu 11:44; Lu 20:46
- ²⁶ Isa 43:27; Nah 1:11; Mat 5:19; Lu 7:30; II Tim 4:3; II Pet 2:1
- ²⁷ Exo 34:13; Deu 7:5; Deu 12:3; Jud 2:2; I Kin 19:10-14; II Chr 23:17; II Chr 30:14; II Chr 34:4-7; Isa 36:7; Jer 11:13; Ho 10:2; Rev 11:18
- ²⁸ Lev 18:21; Lev 19:12; Lev 24:15-16; Mat 12:31; Mar 3:28-29; Rev 2:9; Rev 3:9
- ²⁹ II Sam 15:7-12; II Tim 3:4
- ³⁰ Lev 18:22; Lev 20:13, 23; Deu 23:17; Jud 19:22-23; Rom 1:24-28, 32; I Cor 6:9; I Tim 1:9-10
- ³¹ Lev 18:6-10; Lev 20:11-23; Deu 22:30; Deu 27:20-23
- ³² Exo 20:14; Lev 18:20; Lev 20:10; Deu 5:18; Deu 22:24; Pro 6:25-33; Eze 22:11; Mal 3:5; Mat 5:27; Mar 10:11-12; Lu 16:18; Lu 18:20; Rom 7:3; I Cor 6:9; Heb 13:4; Rev 2:22
- ³³ Lev 19:26, 31; Lev 20:6, 27; Deu 18:9-14; I Sam 15:23; II Chr 33:6; Isa 8:19; Isa 47:9-15; Jer 27:9-10; Eze 12:24; Eze 20:30-33; Mic 5:12; Mal 3:5; Act 13:6-11; Gal 5:16-21; I Tim 4:1; Rev 21:8
- ³⁴ Eph 6:12
- ³⁵ Eze 9:6
- ³⁶ Jer 7:11; Mat 21:13; Mar 11:17; Lu 19:46
- ³⁷ Jer 7:11
- ³⁸ Eze 13:5; II Thes 2:15
- ³⁹ Deu 20:1-4; Psa 18:37; Psa 110:1
- ⁴⁰ Psa 74:4
- ⁴¹ Psa 26:5; II Chr 19:2; I Cor 5:9-11; I Cor 10:19-20; II Cor 6:14-18; II Thes 3:6, 14
- ⁴² II Chr 19:2
- ⁴³ Pro 17:15; Is 5:20; Eze 22:28
- ⁴⁴ Gen 19:12; Isa 48:20; Isa 52:11; Jer 51:6, 45; I Cor 5:1-13; II Joh 10:11; Rev 18:4
- ⁴⁵ Deu 20:1-20; Isa 13:4; Jer 46:3; Jer 51:20; Eze 13:5; II Cor 10:3; I Tim 1:18; Rev 11:7; Rev 13:7
- ⁴⁶ Regulations for American Kennel Club Licensed Obedience Trials (As in effect January 1, 1975), Chapter 1, Section 17, "Disturbances"
- ⁴⁷ II Pet 2:9
- ⁴⁸ I Cor 2:13
- ⁴⁹ I Cor 2:13
- ⁵⁰ Phil 4:13
- ⁵¹ Rev 2:7, 11, 17, 26; Rev 3:5, 12, 21; Rev 21:7
- ⁵² Joh 3:12
- ⁵³ Lu 12:32
- ⁵⁴ Rev 4:11
- ⁵⁵ I Chr 29:17; Eze 18:23 . . . 32
- ⁵⁶ *The Koehler Method of Guard Dog Training*, by W. R. Koehler, Section 2, pg 9
- ⁵⁷ Mar 14:38

Chapter 22

Recall

Dog trainers differ in their choice of the sequence of teaching the various exercises necessary to complete obedience training. Koehler makes the recall the eighth lesson in his book¹, but since people exhibit less of their intelligence than dogs it seems appropriate it should be the conclusion of our lessons.

The recall is not a construct, but a complex concept. Its objective is to teach the dog to come reliably and faithfully when he is off the leash. This off-leash control cannot be established until there is a complete understanding between master and dog. Such mastery demands the dog's full concentration because he no longer has the attached "reminder" afforded by the leash.

When the dog was taught to come while on the leash, he was corrected by being physically hauled in with the line if he did not do so. By the time he reaches the recall exercise, he very well knows what is expected of him, though the apparent lack of a restraint may tempt him to disobey. Therefore, it was important to tutor him with the light line² to prove to him the necessity of his cooperation is not altered by the absence of the leash.

In the recall, the dog is off-leash and instructed by voice only to come back to the master after having been at some distance from him. The analogy of the recall to God's call to us to "return unto Me; for I have redeemed thee³" is so obvious elaboration is unnecessary.

Just as the dog is well aware of what constitutes disobedience, so, too, are we, for God's law is in our minds and hearts⁴,

"For our transgressions are with us; and as for our iniquities, we *know* them; In *transgressing and lying* against

the Lord, and departing from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment⁵.”

Our pretenses that our troubles are not our fault are useless. We know our sins. God knows our sins. He promised us great blessings in return for obedience in Leviticus 26 and Deuteronomy 28, which history shows were fulfilled when we obeyed. However, He also declared curses in those chapters for rebelliousness to His law, which curses culminate in Revelation when the beast system of this world has had “given unto him to make war with the saints, *and to overcome them*; and power was given Him over *all* kindreds, and tongues, and nations⁶.”

Yet the evidence of God’s Word, which we may see if we look, is not believed. Rather than trust in the Bible’s clear description of the harlot beast of Babylon being “drunken with the blood of the saints, and with the blood of the martyrs of Jesus⁷,” we prefer to “trust in lying words, that cannot profit⁸.” So, “the prophets prophesy falsely, and the priests bear rule by their means; and *my people love to have it so*.” For, the time has “come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables¹⁰.”

“Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth¹¹.” Let us not be like Pilate, who asked, “What is truth¹²?” We know that Christ is the truth¹³, His Word is truth¹⁴, and His law is the truth¹⁵. “Who hath bewitched you, that ye should not *obey the truth*”¹⁶, or “who did hinder you that ye should not *obey the truth*”¹⁷?”

Our eyes may not see the big bad wolf, nor our ears able to hear his roaring, but surely we sheep can smell the copious deposits of his offal. As sheep, we appear to lack the intelligence to comprehend the deep things of God¹⁸. Perhaps because sheep are not carnivorous and, therefore, unable to grasp the meat¹⁹ of the Word. But, we can certainly drink the milk of the Word, which

is “the first principles of the oracles of God²⁰”, His law, which is not difficult to understand.

God has fenced us in²¹ with His law for our protection, just as we would fence a yard to shield a pup from danger. The fence, or wall, is to give us liberty²² of movement within the walls so that we will not be killed by worldly traffic. The walls are designed for our salvation²³, not for us to remodel. Like the dog, if we dig under or climb over the fence, we are certain to cause ourselves great troubles²⁴.

The fact that we are separated (holy) from the world by the wall (law) does not mean that others may not join us in our freedom from perils. They cannot come in by force, however, and may only enter through the gate of praise²⁵, which means they *must* accept the Lord Jesus Christ, Who is the Word, Which is the Law. For,

“Blessed are they that *do His commandments*, that they may have right to the tree of life, and may enter in through the gates into the city, For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto these things in the churches.”²⁶

Because many do not understand these things, they grope for salvation in blindness²⁷, believing that “born again” is some sort of mystical hypodermic injection of God’s Spirit. But how does Scripture define “born again”? It says God has “begotten us again²⁸,” that we “Being born again, not of corruptible seed, but of incorruptible, *by the Word of God*, Which liveth and abideth forever the Word of the Lord endureth *for ever*²⁹.”

Has the Word of the Law ceased to exist? No, for it “endureth for ever,” and “Till heaven and earth pass, one jot or one tittle shall *in no wise pass from the law*, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall *do* and teach them, the same shall be called great in the kingdom of heaven³⁰.”

How then shall we be born again? “*Repent*, and be baptized every one of you *in the name* (not the titles) *of Jesus Christ* for the remission of sins, and ye shall receive the gift of the Holy Ghost³¹.” Then, “the Comforter, which is the Holy Ghost, Whom

the Father will send in My Name (the Word), he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you³²."

Of what should we repent? We, ourselves, are "Christians" and hide our eyes from the wickedness about us. We are NOT to hide. We are to observe and "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast off to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? *Then* shalt thou call, and the Lord shall answer³³."

In other words, "Repent, and turn yourselves from all your transgressions (of the law)³⁴," and "repent and turn to God, and *do works* meet for repentance³⁵." For, "when Thy judgments are in the earth, the inhabitants of the world *will* learn righteousness³⁶."

Therefore, we see we must return to God by ceasing to transgress His law, which means that we are to implement God's law by enforcing His judgments. Of course, "he that departeth from evil maketh himself a prey³⁷" because "in the world ye shall have tribulation³⁸" and will be persecuted³⁹, being hated on account of His Word, Which is His law⁴⁰. Since Christ was persecuted, we, as His body must endure persecution also⁴¹ for the sake of His law⁴².

Now the church is also the bread of His body⁴³ which is told to live by *every word of God*⁴⁴. The children of Christ's kingdom are defined as the wheat (seed)⁴⁵, which will be gathered into His barn. There is a great deal of processing to be done between the time the wheat is standing in the field (world) and the time it becomes good bread.

While the wheat is growing, weeds (tares) are also developing along with the crop. However, these particular weeds (darnel⁴⁶) are so similar in appearance (wolves in sheeps' clothing) to the wheat that they are not recognizable until harvest. By the time of harvest they become conspicuous because they have not brought forth fruit (wheat) and appear, in fact, black. Consequently, the *tares are first removed* from the wheat⁴⁷ and then burned. Note, it is not the wheat which is taken from the tares

Then, the wheat is gathered into sheaves⁴⁸ and *bound* and carried into the barn.

Since only the seed portion is edible, the wheat is then threshed to remove the chaff (the dry husk), which is also burned⁴⁹ because it is useless. The good portion (the seed) is then ground⁵⁰ into flour, and sifted⁵¹. According to God's recipe⁵², the flour, without leaven (doctrine of the Pharisees and scribes⁵³) is then mixed with oil (the Word of God⁵⁴) and baked in the fire⁵⁵ (tribulation).

Thus, we see in this well-known analogy of the Bible, we have much yet to do and to suffer. It is the last day and the hour is late and we must educate ourselves in the Word. We can depend on no one but God, since we are incapable of recognizing the tares. Let us believe no man's speech or written word, even though it may abound in references (such as this book). Any competent researcher searches, and re-searches, and re-searches. Let us check and double-check every reference, for anyone may make a list which may look important, but may be misleading either by deliberate attempt or honest error.

We have a "more sure word of prophecy whereunto ye do well that ye take heed⁵⁶," for "*All Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness⁵⁷." "For whatsoever things were written aforetime were written for our learning⁵⁸," because "all these things happened unto them for ensamples: and they were written for our admonition, upon whom the ends of the world are come⁵⁹." This is why we must "study to shew thyself approved⁶⁰."

It was to the church in the major banking center of Laodicea⁶¹ that Christ's final church message was addressed. This church is only mentioned outside of Revelation in the book of Colossians in which Paul asks that his letter "be read also in the church of the Laodiceans⁶²." Since we are the church of the last day, it behooves us to take note of this particular message.

In Colossians, we are much cautioned about those who would "beguile you with enticing words⁶³ after the tradition of men." Colossians 2:14 contains one of the "proofs" of the antichrists that the law is no more. However, a careful reading will show it was "the handwriting" that was against us which was blotted out⁶⁴, NOT the law.

This was the writing of our sins in the book⁶⁵ from which the unsaved are judged. However, those whose *sins are blotted out*⁶⁶ have the writing erased or blotted out⁶⁷, as promised by God, Who says,

“For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more⁶⁸.”

It is the blotting out of the sins of the repentant which God will forgive and forget, for not “one jot or one tittle”⁶⁹ will be deleted from His law “till heaven and earth pass.”

Surely, the time of the famine “of hearing the words of the Lord⁷⁰” is upon us, in spite of the fact there is more preaching today than in all of history. But whose words are they? Not God’s, for He said His Word would turn the people⁷¹ to righteousness.

The wife must make herself ready⁷², not depend on someone else to do it for her. She is “travailing in birth, and pained to be delivered⁷³” while she is a prisoner *in Babylon*⁷⁴. Now, with the birth so imminent, it should be plain to her that she has a belly-full and must DO something to expedite her delivery.

What? She must bear down. It’s that simple, though we have been beguiled and our minds “corrupted from the simplicity that is in Christ⁷⁵.” We must bear down on enforcing the laws of God, beginning with ourselves, for until we remove the beams from our own eyes we may not see to assist another. This is the recall, or the re-call of God to us, that we return to Him and become obedient.

With a dog, the recall takes constant study and application. So, too, with us. Surely God has a right to expect at least as much of us as we expect from a “dumb” dog. Some may think this means a dog’s life. Consider: some dogs fare exceedingly well. In any case, we WILL serve, whether God or His enemies. We may choose whether to enjoy the pampering of a pet pooch . . . or, bear the burdens of jackasses.

“And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, *in whose land ye dwell*; but as for me and my house, we will serve the Lord.” (Joshua 24:15)

- ¹ *The Koehler Method of Guard Dog Training*, by W. R. Koehler, Section 2, pg 115
- ² Chapter 17
- ³ Isa 44:22
- ⁴ Jer 31:33; Heb 8:10; Heb 10:16
- ⁵ Isa 59:12-15
- ⁶ Rev 13:7
- ⁷ Rev 17:6
- ⁸ Jer 7:8
- ⁹ Jer 5:31
- ¹⁰ II Tim 4:3-4
- ¹¹ Tit 1:13-14
- ¹² Joh 18:38
- ¹³ Joh 14:6
- ¹⁴ Joh 17:17
- ¹⁵ Psa 119:142, 151
- ¹⁶ Gal 3:1
- ¹⁷ Gal 5:7
- ¹⁸ I Cor 2:9-10
- ¹⁹ I Cor 3:2; Heb 5:12-14
- ²⁰ Heb 5:12
- ²¹ Isa 5:2; Mat 21:33; Mar 12:1; Lu 20:9
- ²² Jas 1:25; Jas 2:12
- ²³ Isa 26:1; Isa 60:18
- ²⁴ Leviticus 26, Deuteronomy 28
- ²⁵ Isa 60:18
- ²⁶ Rev 22:14-16
- ²⁷ Isa 59:10
- ²⁸ I Pet 1:3
- ²⁹ I Pet 1:23 . . . 25
- ³⁰ Mat 5:18-19
- ³¹ Act 2:38
- ³² Joh 14:26
- ³³ Isa 58:6-7 . . . 9
- ³⁴ Eze 18:30
- ³⁵ Act 26:20
- ³⁶ Isa 26:9
- ³⁷ Isa 59:15
- ³⁸ Joh 16:33
- ³⁹ Joh 15:20
- ⁴⁰ Mat 10:22; Mat 19:29; Mat 24:9; Mar 13:13; Lu 21:17; Joh 15:21
- ⁴¹ Joh 15:20
- ⁴² Mat 5:10-20
- ⁴³ Mat 26:26; I Cor 10:16-17
- ⁴⁴ Mat 4:4; Lu 4:4
- ⁴⁵ Mat 3:11-12; Mat 13:25-38
- ⁴⁶ *Strong's Exhaustive Concordance of the Bible* #2215
- ⁴⁷ Mat 13:30
- ⁴⁸ Gen 37:7; Psa 129:7
- ⁴⁹ Isa 5:24; Mat 3:12; Lu 3:17
- ⁵⁰ Isa 47:2
- ⁵¹ Am 9:9; Lu 22:31
- ⁵² Exo 29:2
- ⁵³ Mat 16:6; Mar 8:15; Lu 12:1
- ⁵⁴ Exo 25:6; Exo 35:8; Mat 25:3-8
- ⁵⁵ Zec 13:9; I Pet 1:7
- ⁵⁶ I Pet 1:19
- ⁵⁷ II Tim 3:16
- ⁵⁸ Rom 15:4
- ⁵⁹ I Cor 10:11
- ⁶⁰ II Tim 2:15
- ⁶¹ *Halley's Bible Handbook*, Twenty-fourth Edition, pgs 699, 707
- ⁶² Col 4:16
- ⁶³ Col 2:4 . . . 8
- ⁶⁴ Psa 109:14; Isa 43:25; Isa 44:22; Act 3:19
- ⁶⁵ Dan 7:10; Rev 20:12
- ⁶⁶ Act 3:9
- ⁶⁷ Isa 43:25; Isa 44:22; Zep 3:15
- ⁶⁸ Heb 8:12; Heb 10:17
- ⁶⁹ Mat 5:18
- ⁷⁰ Am 8:11
- ⁷¹ Jer 23:22
- ⁷² Rev 19:7
- ⁷³ Rev 12:2
- ⁷⁴ Mic 4:10
- ⁷⁵ II Cor 11:3

Chapter 23

Old Dogs / New Tricks

Authorities concur that young pups are more flexible in learning agreeable habits than resistant older dogs. Older people are also more tenacious in clinging to established patterns of behavior and thought. However, mature people may use their ability to reason to overcome the erroneous thinking habits absorbed during impressionable youth.

Many of us will find it difficult to re-train our emotional bias concerning our rigid religious beliefs. Those who are successful in this endeavor will be those who rely most firmly on the Word of God in spite of prior deep-rooted traditions. Only by putting on *all* of the armour of God described in Isaiah 59:17 and Ephesians 6:14-17 can we “withstand in the evil day.”

God’s armour consists of total protection for all parts of the body of Christ except the back, because He requires us to “stand” after having done all possible, not run from the battle. The only weapon of offence we are given is “the sword of the Spirit, which is the Word of God” which “is quick, and powerful, and sharper than any two edged sword.” It is the sword of truth which the wicked dread and fear which will deliver us from their hands.

There are some who will not fight in the war with “the dragon” because the battle is only with those:

“. . . which keep the commandments of God, *and* have the testimony of Jesus Christ.” (Revelation 12:17)

However, the patient saints are:

. . . they that keep the commandments of God *and* the faith of Jesus.” (Revelation 14:12)

“Blessed are they that *do* His commandments, that they may have right to the tree of life and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches.” (Revelation 22:14-16)

Knowing these things should put the fear of God into us, because we must “Fear God, and keep His commandments; for this is the whole duty of man.” (Ecclesiastes 12:13)

The churches have taught us that we must fear “the devil,” although Christ said, “fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body.” (Matthew 10:28)

God has shown us that the popular representation of the “devil” as a supernatural being is a myth which dissolves when we study our Bibles. We see the “great red dragon, having seven heads and ten horns, and seven crowns” introduced in Revelation 12:3. In verse 9, we are told “the great dragon was cast out, that old serpent, *called* the Devil, and Satan, which deceiveth the whole world,” which verse defines this so-called creature who makes war with those “which keep the commandments of God, and have the testimony of Jesus Christ.”

Not until Revelation 17 is “the devil” further described for those who have been studying and paying attention to God’s Word. In verse 3 we are shown the woman, “Babylon”, sitting “upon a scarlet (red) coloured beast, full of names of blasphemy, having seven heads and ten horns.” Then, in verse 7 the angel says, “I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.”

Aha, another mystery! And, God tells the answer to His servants!

“And here is the mind which hath wisdom. The seven heads are seven *mountains*” (Revelation 17:9)

“And the ten horns which thou sawest are ten *kings*.” (Revelation 17:12)

We see, then, that “the devil” is composed of seven mountains with ten kings reigning over these mountains (nations), in-

dicating a system of government rather than the non-human creature so often used to frighten congregations. Certainly this is indeed a frightful system, for we are told

“it was given unto him to make ware with the saints, *and to overcome them.*” (Revelation 13:7)

Also, that the Babylonian world system had shed so much blood it was “drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” (Revelation 17:6)

Knowing these fearsome things, whom should we fear? Shall we be afraid of a bankrupt and very human system that is on the verge of collapse? Or, shall we put our trust in the eternal God Who is able to save us from these bodies of flesh?

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and *doctrines of devils*; Speaking lies in hypocrisy; having their conscience seared with a hot iron.” (I Timothy 4:1-2)

Let us be among those who are not deceived by the chief priests and scribes of our age. Instead, let us join with the hunters being assembled by God in these last days for God said:

“Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.” (Jeremiah 16:16)

In the time of Christ’s apostles, He chose twelve to be “fishers of men” to spread His ancient gospel which had been preached to Abraham (Galatians 3:8) nearly 2,000 years before Christ.

Now a fisherman takes whatever swallows his bait and must pull in his catch before he is able to see if it is a good one or not. We have fished for hundreds of years in many nations and have not caught all the “good fish.” However, a hunter seeks specific game and is most particular in observing his quarry. A deer hunter does not take a wild boar in lieu of his intended prize, but patiently pursues his quarry, using all his skill to obtain the desired reward.

Consequently, it is the hunters who are now being gathered to track God's people and bring them home to Him in this end time. Let us each be a hunter.

B. A. Hunter